A

PROSPECTIVE-GLASS

FOR

SAINTS

AND

SINNERS.

Whereby may appear and be seen,

1. The Authors Life expressed in the first Epistle.
2. That there is no true Peace of Mind, in those that account themselves Believers so long as they lead a corrupt life.
3. What great Enemies the Riches of this World, and Poverty are to Truth.
4. What that Truth and true knowledge is, which giveth satisfaction to the mind of Man in this Life.

And several other things necessary to Salvation.

By *John Saddington*, A true Believer of the Witnesses of the Spirit, sent forth by the immediate Voice of God Almighty, in the Year 1651.

Printed in the Year 1673.

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AN

EPISTLE IN GENERAL.

Courteous Reader,

1.
IT is to be hoped upon thy perusal of this little Book, called a *Prospective-Glass*, thou willt see and discern therein a Rule to walk by.

2. It directeth to no other work but to keep that peace which every true Believer maketh with God, whenever He or She doth receive Truth in the Love thereof, and to keep themselves unspotted in this World.

3. To use Moderation in all things, to the Glory of God, and peace of their own minds, whereby others will be encouraged by their peaceable Spirits, to come to the knowledge of the Truth.

4. It was neither the Lives and Conversations of the Saints that are now called Believers: nor the fewness or small number of them that believed nor the multitude of despisers that caused me to believe.

5. But so soon as the Declaration of the Witnesses of the Spirit, sounded in mine Ears, the scales fell from mine Eyes, and immediately I did see that it was Truth.

6. And blessed be the God of High God, by believing of his last Messengers, I have had the assurance of my Salvation these seventeen years and upwards.

7. By Experience do I write what manner of lives the Saints ought to live: And because I assuredly know thereby, that there can be no true Peace in any Believer, so long as there is any manner of evil acted by him, therefore have I prepared this *Glass*, wherein he may see his own folly, and learn to resist every thing that is known to break the peace of the mind.

8. Every thing that breaketh the peace of the mind is an enemy to Truth, and every one that is a despiser of Truth, is an enemy

my to God, and to their own Souls. And there is no ſpiritual Truth, or true knowledge of the true God Chriſt Jeſus, but what is declared by the witneſſes of the Spirit, as will appear in my following Diſcourſe.

9. Did I not know my ſelf armed with moderation, and that I had overcome thoſe Enemies that formerly were diſturbing my peace, I durſt not have publiſhed this to the World.

10. By publiſhing hereof I ſhall become a mark for every one to ſhoot at: Bleſſed be God, there is none that can fling dirt in my face for any evil actions practiſed by me formerly.

11. Now ſome will ſhoot their Arrows at me in love, others in hatred, but bleſſed be my God, I am able to withſtand them, and there is no envious Arrow able to hurt me.

12. Though this ſmall Treatiſe of mine is not beautified with the excellencie of mans ſpeech (which is gained by Humane Learning, and therefore called *Man's Wiſdom, which is at enmity with God*) but it is declared in plainneſs of Speech, and in ſince-

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rity and truth by that Faith in me, which is at peace with God.

13. Yet I know I ſhall be judged by thoſe that the world calleth Godly, Wiſe and Learned to be uncapable to know the mind of God in the Scriptures, becauſe I have not been brought up and educated in Humane Learning.

14. But though I am not ſo ſtrongly furniſhed with Mans ſtrength, which is the ſeveral Languages taught by Men: Yet bleſſed be my Redeemer, I am ſo well taught by that Ancient School-maſter, the Nature of Faith in me, whereby I am able to declare the Truth.

15. Therefore let none be ſo conceited of Learned men, as if the Word of God came only to them, and from them; for we know that moſt part of the Holy Scriptures were written by ſuch men as were not educated in Humane Learning.

16. The Phariſiacal Jews and Sadduces who were moſt Learned, could not find out the time when Chriſt ſhould come, by all their Learning: And ſo ſtill, all thoſe who

by the World are accounted weak and foolish, are made wise and valiant in the service of Christ.

17. If a man could read all the Languages in the World, he could not by that find out, know, or believe what the true God is in his Form and Nature. Yet to him that knoweth what the true God is, Humane Learning is a good help and hand maid to enable him to illustrate and set forth the glorious things of Eternity, whereby the seed of Reason might the more admire them.

18. For my part, when I was but a Child, I delighted so much in Learning, that I was never well contented but when I was at School to learn to read and write; and I did take more delight in reading the Bible and other good Books (as the *Practice of Piety*, *Prayer-Books*, and the like) than could be expected from one of my Age, this was the first degree of knowledge I had.

19 And I am confident had my Parents then been able and willing to have kept me at School, I should have attained to as much humane

humane Learning as could have been taught me by man.

20. The next thing that I took delight in, was learning such *Catechisms* as were set out by Learned Men, and hearing of Sermons, keeping close to the Church: The Presbyterians being then in Power, and very powerful they were in their way.

21. Then according to my knowledge, *I* thought that was the true Church, and that the Ministers thereof were the only Ministers of God. This was the second Degree of Knowledge *I* had, and there *I* staid, thinking that all those who opposed them were those false Teachers that should come in Sheeps-Cloathing, and dawb with untempered Morter.

22. Whil'st *I* thought my self secure there, being still but young: For about the year 1652. *I* was not above 18 years of Age, *I* saw a Book intituled, *A Sword doubled*, Or, *The Terror of Tythes*, written by a Minister; That all those that were Ministers of the Gospel (or otherwise called themselves so,) he himself being one of them.

23. *I*

23. I say, he proved all of them that took Tythes to be Murtherers, Oppressors of the Poor, and Robbers of God, for which he said he was so tormented in his mind, that he was forced to rise out of his Bed in the night, and to go into a secret place to repent of that wickedness.

24. And to that purpose did he write several sheets of Paper. When *I* had viewed that Book, then was *I* lost in my self, because those Ministers in whom then *I* put my trust, were such as took Tythes.

25. Then I knew not which way to go to find out Truth, yet still *I* went to hear the Presbyterians, and sometimes the Independent and Baptists. And *I* was very zealous in praying and repeating of Sermons. *I* could have sate from morning to evening to have heard those that were counted able men preach.

26. *I* could never find any difference in the Foundation between the Presbyterians, Independents and the Baptists: for though they differ something in point of Worship, yet they all own one God, and one Devil.

27. They all hold forth that the Soul of man is immortal, and such like. They all teach pleasing things to the Ear, yet *I* could find no more satisfaction by hearing one than *I* did by hearing the other in point of Salvation. None of them could give me any assurance of that; and the assurance of my Salvation was all that I looked after.

28. Had the *Quakers* come forth plentifully a little sooner they would have catch'd me with their snares; for when that Trumpet first sounded in mine Ears, they came forth with such a seeming pure Language and life, which *I* from my Childhood was a lover of.

29. But blessed be my God, I was settled in the knowledge of Truth before I came to be acquainted with that Antichristian Spirit in the *Quakers*, who deny, or will not acknowledge the Resurrection of the Body of Christ.

30. About the later end of the Year 1654. I heard of *The Witnesses of the Spirit*, which *I* had heard of in 1653. by the name of two Prophets, then Prisoners in old *Bridewel*, *London*, for declaring their Commission which they had received from the Throne

of Glory, which gave them Power to be the Chief Judges of all Spiritual matters in this World.

31. But when I heard of them by a Fellow-Prentice of mine, that was in *Bridewel* at the same time, and in the same room with them; he telling me there was two Prophets there: I having read that many false Prophets should come in the last times, I thought they might be two of them. Also the second time I heard of them, I was not satisfied.

32. Again, I was informed of them by a Friend (of mine) of whom *I* borrowed a Book of theirs, intituled, *A Transcendent Spiritual Treatise*; upon the reading whereof I found such excellent Truths declared, that I was not able to resist or oppose any thing that was written therein, but immediately became obedient unto it.

33. Assoon as the Voice of the true Shepherd had sounded in mine Ears, the light of Truth shined so bright into my Soul, that *I* could see my Salvation purchased with the Blood of Christ the only and alone true God.

34. Though there is no outward Miracles

done by the *Witneſſes of the Spirit*, yet that glorious Language and Heavenly Matter which is written by them (which is the work of the Spirit) maketh it appear that they are what they declare themſelves to be.

35. Propheſying ſerveth for Believers, and Signs and Wonders are to convince Unbelievers, but not to convert them.

There is enough written by the *Witneſſes of the Spirit* to convince the whole world, if they would take the pains to read it.

36. Therefore I deſire all that read this little Book, and deſire to be further ſatisfied of the matters therein contained, that they will have recourſe to the Writings of the Wineſſes themſelves.

37. There, they who have diſcerning Eyes, being of the Seed of the Woman, or Faith, will be fully ſatisfied concerning all things of Eternity.

John Saddington.

AN

AN

EPISTLE

WRITTEN

To the Believers of the Witneſſes of the SPIRIT.

1. MY *Dearly Beloved Spiritual Friends in* London, *the ſeveral Counties of* Middleſex, Leiceſter, Nottingham, Stafford, Darby, Cambridge, Eſſex, Kent, *and all other places in* England; *I ſalute you in the Spirit of Truth.*

2. *Not forgetting thoſe in* Ireland, Spain, *the* Indies, *or in any other remote place in the World, who are all my beloved Friends and Bretbren in the knowledge of Truth.*

3. *If there be any among you that is given to Laſciviouſneſs, Drunkenneſs, Idleneſs, Paſſion,*

Passion, breaking of Promises, or any other Vice whatsoever, let it all be forsaken for the Truths sake.

4. *Every evil* Action *that is committed by a* Believer *doth* disturb *the* Well-spring of Faith *in him; whereby it cannot run so* clear *as his doth that is cleansed from evil, as in this* Glass *you may see.*

5. *I was moved by the Seed of Faith in me long ago to write a Book to the same purpose that I have written this, but when I well considered what I was to undertake, I had several stops put to it.*

6. *Sometimes I thought there was no occasion for me to write, so long as there was a Prophet alive. Also I thought my self insufficient to write that which should be Printed, because I was not a Latine Scholar.*

7. *But the chiefest thing that kept me from writing a Book of, or for the life and conversation of the Saints was, because I could not do it without reflecting upon my self.*

8. *So I did forbear publishing any thing, until such time as that I had cast the* Beam *out of mine own Eye first, that I might see clearly*

clearly to cast the Mote *out of my Brothers* Eye.

9. *Therefore I desire you all, not to think that I have written this Book to charge any of you with Sin; but to be a means to restrain you from running wilfully into that which is evil, and a* dishonour to Truth.

10. *I have been for several years together moved by that Seed of Faith in me, to write against those things, which by Experience I know, breaketh the peace of the mind; And that* Well-spring of Faith *which sprung up so plentifully in me, and caused me to write this small Treatise; I hope it will, and do heartily wish, and desire it may prove beneficial to other* Believers, *as it hath done to me, and cause them to cease from all manner of evil, and wholly follow after that which is Righteous in the sight of God and men, as I now do, blessed be my God for it; and for no other end have I published this to the World.*

11. *Thus desiring that the said* Well-spring of Faith *in every one of you may run so clear, that every one who heareth of it may desire to have some of the same to refresh*

their

their Spirits, and so allay their thirsts withal, which is best done by the increasing in purity, by Piety in Practice: And so I conclude this Epistle.

John Saddington.

The Contents of this Book.

Chapt.

1. WHat manner of Lives the Saints ought to live in this world.

2. How hard a matter it is to pleaſe the Devil: and what thoſe are to believe, that expect comfort by believing, and what Saints are to ſtrive about.

3. What an Enemy the riches of this world are to Truth: And how all things are poſſible for God to do, which his Glory moveth him unto: And how this worlds riches are of the nature of a Loadſtone.

4. How careful people ought to be, in preſerving that which they labour for, becauſe Poverty is a great Enemy to Truth, and breaketh the peace of the mind.

5. How people ought to be moderate in all things: The comfort of Moderation, and the diſcomfort of Exceſs and Extravagancie.

6. Every true Believer is Heir to the Kingdom of Heaven, becauſe he is free-born and free by Redemption.

7. When any evil is committed by a Believer, it ſtoppeth the current of his Faith: But it is the heart God mindeth, and not the outward appearance. Let every Believer weed his own Garden.

8. He is not accounted a wiſe man that will wound himſelf. How we may know when our ſins are forgiven us.

9. Eternity became Time: and the Eternal Father was born of a Virgin. Now is the Propheſie of Iaiah fulfilled.

10. How the Believers of the Witneſſes of the Spirit have a threefold Knowledge; and the Witneſſes of the Spirit, are the third and laſt Witneſſes that God will ſend on this Earth.

11. *Where the Truth and true Knowledge, Peace, and Satisfaction is to be had: And how it keepeth us from going a whoring after ſtrange Gods.*

12. *How all ſober men are to labour to know what they believe, that they may lay hold on the good Word of Propheſie; and not be fed up with Fancies to believe in that which no man can diſcern what it is or where it is.*

13. *In Chriſt is comprehended the whole Trinity: no man on this earth can prove three Perſons in the Trinity.*

14. *God is not in this world at all, but at ſuch times as his Glory moveth him, to come down for a time: neither doth God dwell in this world any other way, but in the hearts of his Saints by Faith. There is no Salvation for thoſe that refuſe Chriſt to be their God.*

15. *The Soul of Man is Generated with its Body, therefore it liveth and dieth with the Body, and is never parted from it.*

16. *There are ſeveral Degrees of Knowledge, but no degree able to give true Reſt to the mind, until a man can believe the true Meſſengers of God.*

17. *Truth is a Pearl of great price, therefore a man muſt part with all to purchaſe it; And thoſe only that hold out in their Faith to their lives end ſhall be ſaved, but for thoſe that fall back, and withdraw their love from it, for them there is no Redemption.*

18. *How all the Seed of Faith may be made able to ſay with me, and all true Believers, That they can read that new Name written in themſelves, and what the hidden Manna is.*

CHAP.

CHAP. I.

What manner of lives the Saints ought to live in this World.

1. IT was the saying of the Prophet *Isaiah*, Chapt. 8. Vers. 20. *To the Law and to the Testimony, if they speak not according to this word, it is because there is no Light in them.*

2. Though I am no Prophet, nor the Son of a Prophet, yet by that Light of Faith in me, which I have received by believing the Report of the Lords last Prophets do I bear witness, that the whole Law and Testimony of the Scriptures are true.

3. There are three Testimonies, Laws, or Records which agree in one on this Earth, as it is written. The first *Moses* and the other Prophets, signified the Water. The Second was Christ and his Apostles, which signified the Blood. The Third is. The last Messengers, or Prophets herein mentioned, which signifieth the Spirit; and all these agree in one.

4. They that bear not witness to the Testimonies

nies of these Three, it is, because there is no Light in them: And let the Testimony of a good Conscience also bear witness in all true Believers.

5. They who are true Believers of the third and last Testament of God sent forth and declared to the world in this last Age, are also true Believers of the two former, and do walk in the true Light.

6. Let all those that have received, or shall receive the true Light, so walk, that their temporal Actions may not dim the Light of their spiritual knowledge.

7. Let those take as much delight in walking uprightly before God and in the sight of men, as they do in declaring that Knowledge which they have of God unto men.

8. Then their Light will shew it self to be that true and gratious Light by which all true Believers may see their way to Eternal Life.

9. Let no Saint break his own peace by any unseemly action; but let them walk in all respects as becometh Saints, for the fruits of the Spirit of life, is all Goodness, Righteousness, and Truth.

10. They that are Believers of the Witnesses of the Spirit, and walk contrary to the Spirit of Truth, do not only break their own peace, but they do also lay a stumbling-stone for others to fall at, which causeth *Truth* to be evil spoken of.

11. It hath pleased our God to send his last Messengers into the World in these our dayes to declare unto us secret and Sacred things, that were hid from all former Ages and Generations of men.

12. We do assuredly know what, and where our

God

God is; that his Eternal Spirit is clothed with that bleſſed Body of Chriſt Jeſus glorified, our bleſſed Redeemer, whom the Heaven of Glory will retein until the end of time.

13. At his next coming time will be ſwallowed up into Eternity.

14. Chriſt will come no more to Reign upon this Earth with his Saints, as it is imagined by many, but they are not taught by the Spirit of Truth.

15. Let not us who have the true knowledge of God and our own Natures, walk as if we were ignorant of what we profeſs to know.

16. But let us make uſe of our Spiritual Wiſdom in ſuch ſort, as that the World may ſtand in admiration, and may have cauſe to ſay of us, *Verily, and of a truth God is in them, they are the choſen People of God.*

17. Our light ought to ſhine clear in this world. It is written, *A Candle is not lighted to be put under a Buſhel, but on a Candleſtick* : So every one that hath his knowledg inlightned in the truth, with the light of Life Eternal, he muſt let that Light ſhine in the World.

18. He that hath true Faith (the nature whereof is to purifie both heart and life) if he walk otherwiſe, contrary to what knowledge he profeſſeth, he hath received (eſpecially before the faces of Unbelievers) it doth darken his Faith ſo much, that the light of it cannoe be ſeen, no more than the light of a Candle that is under a Buſhel.

19. Therefore let not us that have a pure and clear light, walk as if we were in darkneſs, or were men of no underſtanding.

20. It

20. It is a ſhame for one that is a true Believer, and a Saint of God, to carry himſelf ſo diſorderly as to be checked by Devils for his diſorderly carriage.

21. I deſire and exhort every one that is a true Believer of the Lords laſt Meſſengers to walk circumſpectly in their lives and converſations.

22. And as the Apoſtle exhorted in his time, *Let no evil communication come out of your mouths*, but rather that which is edifying unto others, leſt we grieve the Holy Spirit of God in us, and make our ſelves a reproach.

23. The World is ignorant of what we are made to know, even the way to Salvation.

24. None in the world can have aſſurance of their Salvation in this life, but thoſe that are Believers of the Spiritual Commiſſion given by the Lord to his laſt Meſſengers, as aforeſaid.

25. I do not plead for righteous acting, thinking thereby to merit Heaven, for we have gained the aſſurance of that by believing the Report of the Lords true Miniſters, which are the *Witneſſes of the Spirit*.

26. Our bleſſed Saviour himſelf ſaid, *Joh. 6. 29.* the whole work was *to believe in him whom he had ſent*; therefore it is by Faith, and not by any other works that we are ſaved.

27. Yet where there is true Faith, let not the Righteouſneſs of the Law be wanting. Righteous actings are a very good Ornament for to ſet forth and illuſtrate Faith.

28. He that breaketh the Law, or worketh any manner of Evil, breaketh his own peace; and if a

man

man be not at peace in himſelf, how can he be at peace with God. You know it is written, *If our Conſciences accuſe us, God is greater than our Conſciences.*

29. Therefore this I would have all Believers do, to walk uprightly before God, and to keep themſelves blameleſs and unſpotted in this world, and to walk with a pure language and life, as becometh Saints.

30. I do not deſire that a burthen ſhould be laid upon the Saints than they are able to bear; for I have learned to forgive my Brother if he ſinneth againſt me or againſt his own Soul.

31. Nevertheleſs I would not have any Saint to abuſe himſelf in any thing, that is accounted evil, for as St. *Paul* ſaith, *Thoſe things that are lawful for us to do, are not convenient to be done.*

32. Let us follow after thoſe things which bringeth peace to our ſelves and edifieth others, as meekneſs, love, and chaſtity, with all Righteouſneſs which is acceptable with our God Chriſt Jeſus glorified, and approved of by men, whereby the Truth may not be evil ſpoken of.

33. Neither let us give occaſion to Devils (Deviliſh men and women) by our bad walking to ſpeak evil of thoſe glorious Truths which they are not worthy to know.

34. But let us walk humbly before our God, that our innocent lives may be a Patern to the World, that have no other hopes of Glory but by their Moral Righteouſneſs, which is of no value in compariſon to true Faith.

35. Though

35. Though Moral Righteouſneſs is a very good and decent Ornament to ſet forth Faith, yet he that is never ſo Moral, or endued with the Righteouſneſs of the Law, if he be a Deſpiſer of Truth, by not having Faith to believe the Meſſengers of God, and their Declarations, all his Righteouſneſs will ſtand him in no ſtead in the day of the Lords account.

36. As for us, who have true Faith to believe the Report of the Lords laſt true Prophets and *Witneſſes of the Spirit*, Let us *be clothed with Righteouſneſs as with a Garment.*

37. Becauſe we are found worthy to be of the Family of God, and none in the World but the Believers above-mentioned are choſen to be of his Houſhould, therefore there is no Garment but that of Righteouſneſs ſuteable for a Saint to wear in this world.

38. Wherefore we muſt be ſure to walk ſincerely in all things, that we may honour our Father, our King, our Lord and Maſter, even the Lord Jeſus Chriſt.

39. He alone is Lord both of Heaven and Earth, and he hath clothed us with rich and coſtly Robes, the Garment of Salvation, and by this we know he loveth us becauſe theſe Robes which he hath freely given us, coſt him ſo dear a rate as his Godheads life, and his moſt precious Blood.

40. What care therefore ought we take leaſt at any time we ſhould defile theſe Garments which could not have been bought with any other price but with the Blood of the Eternal God, which was

ſhed

ſhed by the unbelieving Jews, according to his Eternal Decree.

41. That he might raiſe all, both Jew and Gentile, that do truly believe and own him to be their God and Saviour to a glorious and everliving life, in that Kingdom of Glory where they ſhall behold the firey glorious face of God to all Eternity.

42. And he will likewiſe raiſe all unbelieving Jews and Gentiles to a ſhameful and painful ever-dying death.

43. When they are in poſſeſſion of that miſery which they were foretold of, then will they cry and howl, but all in vain; and the knowledge of their abiding that Torment to Eternity, will make them blaſpheme the name of our God continually.

44. And the remembrance of their deſpiſing of the Declaration and Meſſengers of that glorious God Chriſt when they were in mortality, will be as freſh fuel laid upon a fire, for it will make their tormented Souls and Bodies burn more fiercely.

45. The Creator hath Decreed that puniſhment for all unbelievers, that their Souls ſhall bring forth ſpiritual dark bodies at the Reſurrection, which Souls and bodies will burn together hotter than natural fire and brimſtone.

46. So on the contrary, when they that are the Elect of God ſhall be in poſſeſſion of that Kingdom of Glory, where that bleſſed body of God is, and where *Moſes*, *Elias*, and the holy Angels are reſident.

47. Then ſhall we be full of joy unſpeakable, where we ſhall ſing Hallelujahs and Prayſes unto our God, our King, and our Redeemer, the Lord Jeſus Chriſt.

48. And the remembrance of thoſe good actions

which we acted for Christ in the time of our Mortality will cause new joys to arise in us And then shall we sing aloud unto our God which sitteth upon the Throne of Glory to Eternity.

49. Now we knowing how that the remembrance of good things acted by us in this life will advance our glory in the life to come; let us be sure therefore to do all things, that will be to the glory of God, and honour to his Commission given forth in these our days, of which we are partakers in that we have faith to believe the Report of his last Prophets.

50. Again, it is good for us, to leave off frothy discourse and simple actions, for such things, when afterward considered of do disturb the peace of a Saint.

51. Because when such things are acted by Believers they make words of truth seem as idle Stories to the people of the world, who understand not the power and liberty of Believers in the time of a Commission.

52. But nevertheless I would have all Believers learn to be wise, sober, and moderate in all things; because when words of truth are spoken by a sober wise man, whose life and conversation is sutable to what he doth declare, his words make a great impression upon the hearts of them that hear him.

53. They who love moral Righteousness, though they are ignorant of truth, yet they are very zealous in worshipping of their unknown God, and allow not of any wickedness.

54. I say when these sort of ignorant men hear truth spoken and declared by those that they look upon to be as Righteous as themselves in all things (except worshipping of God in outward Ordinances as they

they do) then are they ſmitten to the heart.

55. When they hear thoſe that know truth, and what the true God is, declare that the worſhipping of God in outward Ordinances, to be ſeen of men is of no value, and that all the righteouſneſs of the Law is of no effect to thoſe that deſpiſe the *Witneſſes of the Spirit*, and the Doctrine declared by them.

56. Then do thoſe and ſuch like words take poſſeſſion of the mind of thoſe righteous men which hear them ſpoken by wiſe ſober men, and they cannot diſpoſſeſs them any more.

57. When words of truth have once taken place in the mind of man, either that faith in him doth feed ſo plentifully on them, that the nouriſhment it receiveth from them cauſeth it to grow up to the aſſurance of Eternal life.

58. Or elſe the reaſon in man is inraged, becauſe it cannot remove thoſe words of truth which have taken poſſeſſion in the mind.

59. So that truth doth torment the minds of thoſe in this life who cannot receive it to the ſaving of their Souls.

60. Theſe things hundreds can witneſs the truth of by Experience, ſome to their eternal joy, and others to their everlaſting ſorrow.

61. Thus do we ſee what power and ſtrength the Miniſtry of the Spirit hath upon all perſons to whom it hath been clearly demonſtrated.

62. The Righteouſneſs of the Law (as I have ſaid) is a good Ornament to ſet forth that truth declared by the *Witneſſes of the Spirit*.

63. Wherefore my earneſt deſire is that all true Believers may be dreſſed therewith, that the Unbelievers

may have no juſt cauſe to ſpeak evil of thoſe men that have faith in the true God.

CHAP. II.

How hard a matter it is to pleaſe the Devil; and what thoſe are to believe that expect comfort by believing; and what Saints are to ſtrive about.

1. I Know there are a ſort of people that will find fault with the ſobereſt men living. For if a man be of a melancholy diſpoſition and not of a cheerful ſpirit, when ſuch a man declareth truth, then its probable it will be ſaid his melancholly ſpirit hath made him mad, and they will not mind his words, becauſe they think thoſe things declared by him, are but ſome whimſeys which ariſe out of his melancholly mind.

2. Secondly, if a man be of a merry diſpoſition and given to civil jeſting, then thoſe that are ignorant of truth will be ready to ſay, this man cannot have that knowledge he profeſſeth to have of God, for if he had he would not be ſo merry.

3. For ſay they, truth is ſolid and civil; and though they ſee no incivility in their mirth, yet they will be finding fault with it, ſo that it is a very hard matter to pleaſe the Devil; I mean the deviliſh natures of men and women.

4. There are many, who are of the ſeed of the Serpent, that are more zealous in the way of their worſhipping the unknown God, and more preciſe in their words, than many Saints are.

5. There-

5. Therefore it is no marvel to us to hear and know that the Devil or his Miniſters are transformed as into Angels of light; for we know who the Devil is, and who are his Miniſters.

6. We alſo know that their Phariſaical way of Ceremonial worſhipping of their unknown God ſeemeth far more pure to the eye of Reaſon, than the Saints more plain way of worſhipping of that glorified man Chriſt Jeſus in ſpirit and truth.

7. Him they are or ought to know to be the only and alone true God; and truly to know Jeſus Chriſt to be the only true God is life Eternal.

8. Therefore by our knowing and true believing that Chriſt was not only the Son of God and Saviour of the world, but that he alone was the Eternal Father, and Creator of both worlds, Angels and Men, we have Eternal life abiding in us.

9. And by our knowing the Decree of God from the Creation of the world in his diſpoſing of the two Seeds, the ſeed of the woman and the ſeed of the Serpent; and knowing the natures of them, and what they are, is the ſubſtance whereby we know the aſſurance of our Salvation in this life.

10. Again, I know many will ask me, *How they ſhall come to that knowledge whereby they may be aſſured of their Salvation*?

11. To this I anſwer. There is no other way for any man to be aſſured of his Salvation in this life, but by believing that Chriſt the true God did ſpeak to *John Reeve*, to the hearing of the ear, and that he did give *John Reeve* and *Lodowick Muggleton* Commiſſion to declare his mind unto this bloody and unbelieving world, as is declared by them, and it is not ſufficient to believe their Doctrine only.

12. For

12. For ſome will ſay, they believe there is no God but Chriſt; others will ſay, they believe the Soul dieth with the body; and ſome will ſay, there is no Devil but men and women.

13. But I ſay, That only to believe theſe things is of no value; for except a man can believe the Doctors to be true, there can be no benefit by their Doctrine declared by them.

14. Therefore whoſoever expects peace and ſatisfaction of mind by the Doctrine declared by the *witneſſes of the Spirit*, they muſt firſt ſet to their ſeals that they were truly ſent forth by the true God, to make his mind known in this our age.

15. What man can find any peace or comfort by reading the Scriptures, and believing that *Moſes* did puniſh the Egyptians with ſeveral plagues.

16. And to believe that the Apoſtles did cure many Diſeaſes, and ſuffer many puniſhments to be inflicted upon them for Chriſt's ſake.

17. Or to believe that Chriſt did caſt out many Devils, and raiſe the dead; I ſay to believe theſe things, and many more that are ſpoken of in Scripture, and tyet cannot believe that *Moſes* was a true Prophet, and hat *Peter* and *Paul* and the reſt were true Apoſtles, or that Jeſus was a true Chriſt?

18. I ſay, they that cannot believe theſe things can have no true peace or comfort, nor any benefit by believing any part of the Scriptures.

19. Nay if it were poſſible for a man to believe all that is declared by the Prophets of old, and the Apoſtles, and by Chriſt himſelf, and yet cannot believe that theſe men that declared ſuch things were true Miniſters, then all their faith is vain and will ſtand them

them in no ſtead at the day of the Lord.

20. So on the contrary, though there may be many temporal failings among the Saints, yet by their true believing in God and his Meſſengers, all their ſins will be forgiven them, and their faith will make them whole.

21. But I would not have any true believer take hold of theſe words of mine, whereby to live in ſin, or to lead a corrupt life; for that evil committed by the Saints can no ways be juſtified, but their ſins will be pardoned, becauſe it was for the ſins of believers, for which Chriſt died, and his death was ſo effectual, that none that truly believe in him ſhall periſh, though their ſins be never ſo great.

22. But if there be any believers that do lead a corrupt life, they can have no peace in their minds, becauſe the corruptneſs of their natures doth drown that peace which would flow from their faith.

23. But all theſe believers that lead a juſt and holy life have the fountain of peace in them which is paſt the knowledge of man to expoſe the comfort of it.

24. Now let every believer ſtrive to excel each other in virtue, that their Faith may pour forth like Rivers of living water, that every one which heareth of t e truth may deſire to receive it.

CHAP. III.

What an Enemy the Riches of this world is to Truth. And how all things are poſſible for God to do, which his Glory

Glory moveth him to do. And how the Worlds Riches is of the nature of a Loadſtone.

1. AGain, all thoſe that are willing to yeeld obedience to Faith, whereby they may live in perfect peace in this life; they muſt be ſure to withſtand the grand Enemies of Truth, which are Riches and Poverty. Therefore doth St. *Paul* deſire that he may fed with food convenient for him, neither with Riches leſt he ſhould boaſt, nor with Poverty, leſt he ſhould ſteal.

2. Firſt, let no Saint ſtrive for honour in this World, for that is a Cord which draweth many to deſtruction, both in this life and that which is to come.

3. We ſee how hard a thing it is for any man to joyn with truth that is rich and in honour in this World, becauſe he knoweth that he cannot keep his honour among the Great Ones of this World, if he worſhip God only in ſpirit and truth.

4. Therefore it is in vain for any that have received the truth in the love thereof for to think to keep his ſpiritual peace in this life, and yet ſtrive to climb up to the top of Mountains in worldly honour; no that cannot poſſibly be, for before he getteth half way to that eſtate he aimeth at, he will pluck ſuch ſtones upon his own head that will break his peace and make him wiſh that he hath been content to walk upon plain ground where he might have been in ſafety with peace in his mind.

5. Whereas now he findeth nothing but diſtraction and trouble with all thoſe incumbrances wherewith he hath entangled himſelf to gain the Honor and riches in this World, which is not to be regarded by a ſpiritual wiſe man. 6. Be-

6. Becauſe they break the peace of the mind and vex the pure peaceable ſpirit of truth, that envieth no man, nor coveteth after riches, but having wherewith to ſupply its wants is therewith content.

7. Therefore let no man that is a believer make himſelf a ſervant to iniquity which is vanity, when he is the Lords freeman and may live in purity.

8. Secondly, he that ſetteth his mind ſo much on this World that he cannot ſee himſelf happy without Riches and Honour in this World, though he know there is a Crown of Glory prepared for him hereafter in another World, its a wonder if he be not taken priſoner by thoſe ſnares which his reaſon hath lead him into.

9. And if he be once taken Captive by the Riches and Honour of this World, which belongeth chiefly to the ſeed of the ſerpent, then it will ſtop that current of faith, and break his peace with God, ſo great Enemies are the Riches and Honour of this World to the Spirit of truth.

10. And I do believe there are very few but can witneſs this to be true, that ſo long as a man is preſſing forward to get Riches in this World, or ſo long as he delighteth to be in worldly Honour, his mind cannot be at ſuch perfect liberty to mind the things of Eternity, as thoſe are who deſire no more but ſo much as will keep them from want, and from being a burthen to others.

11. By Experience we have ſeen and known multitudes of ſorrows have fallen upon many that have ſtriven to be great in the World.

12. And daily may ſee the many outward afflictions that fall upon them, becauſe it appeareth pub-

lique to us, but what inward grief and trouble there is for the loss of their Honour or Riches when they are taken from them we know not.

13. Therefore let every believer ſtrive to keep his peace with God, for to keep his peace with God, is the greateſt Riches and Honour that a Saint can have.

14. And to loſe that peace which is of more value than a thouſand Worlds, how ſhall he be able to purchaſe that peace again, when the breaking of it hath wounded his ſpirit, and a wounded ſpirit who can bear it.

15. Thirdly, do we not ſee by Experience that moſt of thoſe that are rich and live in honour in this World, that they are in a miſerable Eſtate in this World upon a ſpiritual account, for they are kept in ſo much ſlavery by their riches and honour that they muſt yeeld obedience thereunto.

16. Therefore when truth is declared to them, and they are convinced in themſelves, that it is truth yet they will not imbrace it in love, for fear they ſhould be converted by it, and ſo loſe their Honour in this World.

17. So that we may clearly ſee what great power the Riches and Honour of this World have over them that have taſted ſo much ſweetneſs by them.

18. The Riches of this World are ſo ſweet and the periſhing honour which belongeth to it ſo delightful to enjoy it longer, they will refuſe that ſpiritual Wiſdom which will lead all thoſe that enjoy it to everlaſting life, and Glory undeclarable.

19. When all thoſe who deſpiſe truth ſhall have their reward, which is an ever-dying-death, which will never have an end.

20. Be-

20. Becauſe then the fire of Gods wrath will be kindled in them, which will burn more fierce than any fire and brimſtone in this World, for it will never be cooled or quenched to Eternity.

21. But if they did but know the worth of true Wiſdom in this life, they would not deſpiſe it; and there is no true ſpiritual Wiſdom now in this World, but what is declared by the *Witneſſes of the Spirit*.

22. Therefore all of the ſeed of Faith, or of the Woman, are hereby exhorted, that as they are acquainted with as pure truths as ever was declared by and unto men, and many have ſucked therefrom ſo much ſweetneſs as hath given them aſſurance of their ſalvation.

23. Let us all far more eſteem of that Glory and Honour which we ſhall enjoy with our God, his Prophets and Apoſtles, the holy Angels, and our fellow-Saints in the Heaven of Glory to Eternity, (having thus in our Eye the Recompence of Reward) than to any Dignity or Honour that can be preſented to us in this World.

24. And let us ſlight the Preferment of this World, becauſe we know if we do enjoy it, it will endanger (for the Reaſons aforeſaid) to break that peace we have with God, which is of far more value than a thouſand Worlds.

25. Again, ſhall the ſeed of the Serpent be willing to loſe all the enjoyment of the Glory to come on the other ſide of death to enjoy their pleaſure, or their good things (as they are called) in this life? becauſe they are not certain, or believe not any Reſurrection.

26. And ſhall not we be willing to be without the pleaſures of this World (which for the moſt part

are but the pleaſures of ſin for a ſeaſon) being we are fully ſatisfied that there are Crowns of Glory prepared for us to wear in the Kingdom of Glory.

27. Where we ſhall be in the Preſence of our glorious God Chriſt Jeſus who purchaſed thoſe Crowns of Glory for us, with the death of his moſt precious Soul, as it is written, *He poured out his Soul unto death.*

28. Again, it is written, *The ſecond Adam was a quickning Spirit*; and therein did Chriſt make it plainly appear that he was that quickning Spirit, becauſe he did quicken his moſt pretious Soul out of death to life again by his own power, as he had often ſaid, *That he had power to lay down his life, and power to take it up again.*

29. And as ſure as his words were ſpirit and life, ſo ſure did he riſe again by his own power, without any additional power from any other God, for there was no God beſides himſelf.

30. But I know theſe will be counted hard ſayings to the ſeed of Reaſon, who are the ſeed of the Serpent.

31. Although they will profeſſingly ſay, all things are poſſible with God, yet they cannot believe that it was poſſible for God to die; but it was poſſible for God to die, becauſe it was for his Glory, and there is nothing unpoſſible with God that his glorious Wiſdom moveth him to do.

32. I am ſure they whoſe God could not die, they will never be redeemed from ſin; for there was nothing but the blood of God himſelf that could waſh away the ſins of his Elect.

33. Therefore they only that do feed on Chriſt, by their

their true believing that he did lay down his Godhead-life for them, will be ſaved when he cometh to judge the World.

34. And for a man to know in this life, that his ſins are forgiven, and that he ſhall dwell with Chriſt to Eternity is riches indeed.

35. But for the riches of this world, we ſee by Experience that they are not only vanity, but they are alſo the greateſt enſnarements that are to deprive men of Eternal happineſs.

36. And they have ſo much as it were of the nature of the Loadſtone in them, that if the heart of man be but once touched affectionately with them, it is drawn away with them, and by the ſtrength of them it is holden ſo faſt that it ſeldom parteth with them, until death by force taketh it away.

37. Therefore let none that know the nature and danger hereof ſuffer themſelves to be taken Priſoners by thoſe Powers from which ſeldom any are releaſed. And you all know that Chriſt himſelf ſaid, *It was eaſier for a Cammel to go through the eye of a Needle, than for a Rich man to enter into the Kingdom of Heaven.*

38. Again. I know that as People in Chriſts time ſaid, *But which of the Rulers have believed in him*; ſo do people now cry, What Noble or Learned men do believe in the *Witneſſes of the Spirit*, when they themſelves are not ignorant what is written, *That few of thoſe that are called Wiſe, Noble, or Learned are choſen.*

30. But if any of the Rulers of this City of *London*, or any one that is in any other place of great Authority ſhould have a deſire to be acquainted with the

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witneſſes of the Spirit, or with ſome of the Believers of them, it muſt be done ſecretly.

40. Or elſe they muſt come by night as *Nichodemus* did to Chriſt. For thoſe that are in Power and Authority dare not be ſeen to have any love for that Doctrine which is not allowed by the Supreme Power of the three Nations for fear they ſhould be brought in Queſtion for their Faith, and ſo ſhould be put out of their places of Honour in this World.

41. I doubt there are many that are Rulers in theſe Kingdoms that know no more what the true God is, than *Nichodemus* did know how he ſhould be born again though he was a Maſter in Iſrael.

42. And it is now as it was in former Ages, if the truth be not declared to be truth by the Rulers and Chief Magiſtrates, then the Generality of the people will not ſuffer it to be ſpoken before them, without calling it Blaſphemy, Hereſie, Deluſion, or a Lye, or ſuch like Expreſſions, wherewith they corrupt themſelves; *Becauſe they ſpeak evil of thoſe things which they know not*, as it is written by St. *Jude*.

CHAP. IV.

How careful people ought to be, in preſerving that which they labour for, becauſe Poverty is a great Enemy to Truth, and breaketh the peace of the mind.

1. THough we are not to ſuffer our ſelves to be taken captive by the riches of this world, yet we muſt provide againſt the other enemy, which is Poverty.

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Poverty will be creeping in to take poſſeſſion if it be not reſiſted: And though Poverty be of ſuch a contrary nature to Riches, whereby no man loveth it, becauſe it is not delightful, yet where it takes poſſeſſion, it is not eaſily flung out again.

2. Therefore let no Believer give himſelf too much liberty, leſt Poverty fall upon him, but when he hath him under him, let him keep him down.

3. And Poverty is eaſily kept down with Induſtry, by him who is willing to labour, and mindful to preſerve that which he hath taken great pains for.

4. Again, it is not the earning of a great deal of Money in a Day or in a Week that cauſeth a man and his Family to live comfortably, but the well managing what he getteth, this I know by Experience.

5. I have known ſeveral men, though not Believers, that could by their Trades earn 20, 30, or 40 ſhillings a week, and ſome more money, yet by their immoderate living, being given to extreme Waſteſulneſs;

6. Or elſe being given to Idleneſs, truſting to what they could earn in a day or two in a week, ſo that their families have lacked both food raiment which was convenient for them.

7. When thoſe who could not earn half ſo much, have by their careſulneſs lived comfortably, and lacked for nothing that was neceſſary.

8. Therefore let every man obſerve that old Proverb, *To cut his Coat according to his Cloath*, that is, that he ſpendeth or layeth out no more than what is agreeable to his comings in, and then there will be no want.

9. Again, I know ſeveral whoſe earnings are but ſmall,

ſmall, which will not amount to above ſix, eight, or ten ſhillings a week at the moſt, if they work all the week, and yet theſe will ſpend ſo much of their time idly, and ſo much of their little earnings waſtefully, that they can hardly ſpare their Family money to buy them bread in time of health and ſtrength.

10. But what will become of them then in time of Sickneſs, Lameneſs, or Old Age? Surely nothing but ſorrow and calamity.

11. Poverty doth make people run into many dangers, many will rather adventure their lives by breaking the Law, than to want thoſe things that are neceſſary in this life.

12. Moſt commonly this want is procured either by mens extravagancie in ſpending their yearly Revenue, or what they have hardly laboured for, or elſe by miſpending their time in idleneſs.

13. I am ſure whoſoever is guilty of any of theſe things cannot be at peace in his mind upon a ſpiritual Account, and therefore Poverty and Waſtefulneſs is an enemy to truth.

14. Furthermore, will not the words of a Child cut more ſharp than a two-edged Sword, when he ſhall ask for Bread and his Father or Mother hath none to give him, nor mony to buy food to ſatisfie their hungry Babe withal; this muſt lie very heavy upon thoſe who have brought themſelves into ſuch a condition by their own wilful extravagancie or idleneſs.

15. But it may be ſome will ſay, they have no Children, the cry of a Child cannot trouble them; but if it be the cry of a wife, or of his own poor Soul, being through ſickneſs, lameneſs, or old Age brought to want food or rayment, and all for want of a providen-

tial

tial care in the time of his health to keep ſomething to help him at ſuch a time when comfort is required; theſe things muſt needs break the peace of the mind; therefore poverty is an enemy to truth.

16. Though we are commanded to love our Enemies, yet we are not to love ſuch Enemies as will break our peace with God, which theſe Enemies before mentioned will do, if we make a league with them; and it is written, *He that provideth not for himſelf and his family is worſe than an infidel.*

17. I hope no Believer will be guilty of that ſin; neither are we to take hold of thoſe words, *Take no care for to morrow*, but let the day bring forth with it ſelf; for thoſe words were chiefly ſpoken to the Apoſtles, and thoſe whom they had ordained to be fellow-labourers with them in the Goſpel of Chriſt.

18. They indeed were not to take ſcrip, nor ſtaff, nor two Coats apiece, ſignifying that they were not to take care in this life for any thing but to feed the Church with the Goſpel of truth, and temporal neceſſaries ſhould be added, as it is written, *They that preach the Goſpel ſhall live by the Goſpel.*

19. Nevertheleſs St. *Paul* ſaith, that his hands miniſtred to his neceſſities, rather than he would be a burthen to the Church.

20. Therefore let all Believers take ſuch care, that by their labour or lawful induſtry they may be able to miniſter to their own neceſſities without being a burthen to the Church, which are the Houſhould of faithful people: And that they may have ſomething to ſpare, becauſe it is a greater bleſſing to give than to receive.

21. I write theſe things to encourage Believers and

all other civil people to be careful and industrious in the time of their health and ſtrength, and when they have ſtore of imployment to lay by ſomething to help them when either their health, ſtrength, or imployment faileth them.

22. Then is the time of their neceſſity, and in time of neceſſity and want of bread the peace of a mans mind is broken, and he hath no more liberty and freedom in his mind, to mind the glorious things of Eternity, than he hath whoſe mind is intangled with the Riches aud Honour of the World, therefore Poverty is an enemy to Truth.

23. When Poverty is come, then doth the thriftleſs man begin to imploy his mind altogether on worldly things and matters, how he ſhall eſcape that great danger he hath brought himſelf into.

24. To ſteal he is afraid, to beg he is aſhamed, his Credit is ſo bad no body will truſt him, and in this Condition there can be no peace.

25. Neither can the effects thereof prove good, for he muſt be forced either to beg, or to take ſome evil courſe at laſt, except ſome friend or friends do take pity on him, and relieve him.

26. Then if he be by that means brought to ſee all his former folly, and to repent of it, then the taſte of want hath proved good to him.

27. But for my part, I cannot underſtand what pleaſure or delight any man can take in ſpending and conſuming that mony in waſte which they labour for, when they are ſenſible what a ſad condition many people have brought themſelves into by the like extravagancie.

28. Let theſe things therefore be an example to all

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Believers, leſt they ſhould be taken in the ſame ſnares with the wicked, and ſo ſhould undergoe that puniſhment due to them, which is to want all temporal comforts, beſides that horror which will be upon the mind for the diſhonouring that Truth of which they are partakers.

29. Though it is written, *Thoſe that are poor in this world and rich in Faith are Heirs of the Kingdom of Heaven*, yet that was not written to encourage any believer to live in idleneſs, or to ſpend his mony or time waſtefully, whereby to keep himſelf poor, for Poverty (as beforeſaid) is an enemy to truth and to the peace of the mind.

30. Alſo he that is rich in Faith hath that Riches of Temporal wiſdom in him to uſe the uttermoſt of his endeavours to keep himſelf and family from wanting temporal comforts in this life.

31. If there be any Believer that hath been induſtrious in his calling, and careful to maintain himſelf and family to the uttermoſt of his power, not waſteing his time or mony idly, I ſay, if ſuch an one ſhould be brought very low and poor, by either loſſes, ſickneſs, greatneſs of charge, having many Children, old Age, Perſecution, or ſuch like cauſes, I have not written any thing here to hinder thoſe from being relieved.

32. It doth make my Soul to mourn, when I hear of a Believer to want food or rayment which is convenient for them, and I have always been willing to help ſuch poor Believers, and ever ſhall be if I have it to give.

33. And I would have all Believers according to their ability to be willing to help ſuch poor Belie-

vers whose Poverty comes not by their own wilful extravagancies.

CHAP. V.

How people ought to be moderate in all things: The comfort of Moderation, and the discomfort of Immoderation, Excess and Extravagancie.

1. MOreover, I would have all Believers learn to be moderate and temperate in all things; for immoderation and intemperateness destroyeth many a man, both body and Estate.

2. For we see by experience that they who are extremely given to drinking, that it doth not only waste their Estate, but it doth also destroy their health and disorder their Bodies so much, that no wise man will become a slave unto it.

3. All sorts of strong drink doth disturb the Head, Stomach, and Minds of Men if they drink to excess; Wherefore then should any man take delight in it? Especially those that know truth? They should abhor the vanity of that vice which maketh men uncapable to know themselves.

4. Secondly, it is not good for any man to do greater work than his strength is able to bear; for though at the present not felt, yet after the prime of his years are past, then he begins to feel the want of that natural strength which he had destroyed.

5. And care herein is to be had not to over-lift, or carry over-heavy burthens, or to over-heat ones self in any manner of labour whatsoever in the time of health and

and ſtrength whereby to earn extraordinary wages.

6. Then when ſickneſs or lameneſs cometh by this over-hard working, that mony is quickly ſpent; and beſides that, if he recover, yet he is hardly able to work at all when he groweth a little more into years.

7. We may obſerve that Moderation in all things is good in work as well as in other things, for he that worketh moderately, and worketh ſix days in a Week, ſhall bring home more money to his Family, and keep his health and ſtrength better than he that worketh extreme hard for three or four days in a Week, and then playeth the reſt, and ſpendeth what he hath hardly laboured for in idle Company.

8. Therefore I deſire every Believer to take good obſervation of all theſe things, and conſider well of them; and then that which he findeth to be moſt to the Glory of God, and the peace of his own mind, let him ſo practiſe.

9. Again, let all Believers ſtrive to be moderate and temperate in their ſpirits, not ſuffering paſſion to overſway them; for many times Oathes are apt to break out of the mouths of men in their paſſion.

10. However, if not Oaths, unſeemly words are ſpoken at ſuch a time, and it is that *which cometh out of the mouth that defileth the man:* And what is that which cometh out of the mouth to defile a man? Nothing but vain words, and blaſpheming.

11. And I would not have any Saint to be guilty of blaſphemy, or vain words to defile himſelf.

12. Not but that I know every true believer hath ſo much Faith as will keep him from blaſpheming againſt God, but there may be ſome that may be apt to ſpeak evil

evil of men undeſervedly or unadviſedly.

13. And whoſoever doth ſpeak evil of a man blaſphemeth againſt him, by bringing a reproach upon his name; and who ever doth evil to any man ſinneth againſt him.

14. Such are thoſe ſins and blaſphemies againſt man which will be forgiven, but they will defile the mind abundantly, and break its peace exceedingly, therefore let no ſuch corruption dwell with Believers.

15. Thirdly, let all Believers take ſpecial care that they do not give themſelves to laſciviouſneſs; Fornication and Adultery are crying ſins: there is no temporal ſin can lie heavier upon the Conſcience, except Murther, Therefore let all Believers be ſure to keep themſelves from all actual ſins.

16. Again, let all believers be ſure to keep their word of promiſe upon a temporal Account; for it is the Credit and Reputation of a man in this life to keep his word and promiſe.

17. For when once a mans word will not be taken becauſe it is uſual with him to break his promiſe, then his Reputation ſinketh, and no man will truſt him with any thing of value.

18. Laſtly, above all things, let all Believers be ſure that they keep cloſe to the Truth, ſo that they do not go a whoring after ſtrange Gods, nor ſuffer themſelves to be defiled with worſhipping of Idols.

19. The ſin of Idolatry is as bad as the ſin of witchcraft, and the committing of fornication with Idols, is worſe than any Temporal Fornication or Whoredom, for the one defileth the body and the other defileth the Spirit.

20. No man can ſay his heart is perfect to the Lord God, when he cannot refrain from going to worſhip among thoſe that know not God, and bow himſelf to Idols.

CHAP. VI.

Every true Believer is Heir to the Kingdom of Heaven, becauſe he is free-born, and free by Redemption.

1. WHoever they are that are Believers, yet by that corrupted Reaſon in them have been overcome to commit evil in any ſort whatſoever, they can witneſs the Torment belonging to it in themſelves, and thereby they learn to do righteouſly ever after, having by experience found the difference between doing good and evil.

2. In the Apoſtles time there were ſome Believers, that through the occaſion of ſin had ſuch operations in them knowing by experience the difference between doing good and evil, that they were able to declare unto other Believers what afflictions they had undergone within themſelves for doing thoſe things that were contrary to the Spirit of Truth.

3. They having by Faith overcome thoſe operations, were made the more able to withſtand them afterwards; yet nevertheleſs leſt any Believers ſhould through the Temptation fall wilfully into ſin, thinking thereby to be made ſtronger in Faith, St. *Paul* ſaid, *Shall we ſin that Grace may abound? God forbid.*

4. There-

4. Therefore it is a greater comfort for all men, especially Believers to live innocently all the dayes of their lives, than for them to fall once into ſin, though by the forgiveneſs thereof they are made more able to withſtand Temptations afterwards.

5. It is the beſt for all Believers to learn to be temperate and wiſe, and well to conſider the effects that will follow their actions, whereby there may be no cauſe of Repentance afterwards, then ſhall we keep our peace with God and man.

6. If we do not keep our peace, then are we in bondage, and why ſhould we ſuffer our ſelves to be carried into bondage by iniquity, when as our Faith and Knowledge leadeth us to live in purity.

7. We who are Believers are both Free-born, and Free by Redemption.

Firſt, we are Free-born, becauſe we are of the ſeed of Faith, called the Seed of Gods own body, which ſeed is Heir to the Kingdom of Heaven by birth.

8. Secondly, We are free by Redemption, becauſe our God paid a great Ranſome for us to redeem us from ſin and iniquity.

9. Our ſins, that is the ſins of the Elect, were ſo great that no other price could ſatisfie that Debt, but the death of the Godhead only.

10. That God who created the World, ſo loved the World, that is the world of Elect; or the Elect in the world, that for their ſakes alone did he lay down his Godhead-life for a moment in ſhame.

11. That is, he ſuffered that ſhameful death upon the Croſs, betwixt two Thieves, whereby *he was numbred among Tranſgreſſors*, and all that was, that he might gain to himſelf power to raiſe all thoſe to Eternal

nal life and glory with himſelf, that had had faith to believe.

12. That according to his promiſe he would ſend his Son, or become a Child himſelf in Mortality, and all thoſe that had faith to believe that he was the Meſſiah and Saviour of the world when he was come.

13. And all thoſe that now can truly believe, that he is Father, Son, and Holy Spirit, in one Single Perſon Glorified, he laid down his Godhead life for.

14. And alſo by laying down his ſaid life, and riſing again, he purchaſed for himſelf a double Crown of Glory and Honour.

15. Before Eternity became time, and time became Eternity again, that is, before God became a pure mortal man, and afterwards immortalized himſelf again, which is a riddle too hard for the ſeed of the Serpent to underſtand.

16. I ſay, before that bleſſed time God had the glory and honour of a Creator only; but by his death and riſing again he hath now the glory and honour of the Redeemer and Saviour of the world; therefore according to his own promiſe, as it is written in *Iſaiah*, *His Glory is not given to another.*

17. And as he purchaſed a double Glory to himſelf, ſo likewiſe hath he purchaſed Eternal life and glory for us who do truly believe him to be the only and alone wiſe God.

18. And alſo by his Death and Reſurrection he hath purchaſed for the unbelieving Reprobates everlaſting Torments that will never end.

19. What manner of lives therefore ought we to live being we are ſenſible for what end and purpoſe

the Creator of Heaven and Earth laid down his life.

20. Therefore let us ſtrive always to do thoſe things which we know to be well pleaſing to our God, becauſe we only are the true believers of the *Witneſſes of the Spirit*, which is the Lords third and laſt Commiſſion or Teſtament, and ſo are a peculiar people in this Generation, knowing more of the mind of God, than any believers did in times paſt.

21. Wherefore let not us darken this great and marvellous light by any unſeemly carriage, but let us abſtain from all manner of evil that may any way break our peace, or beget a Civil war within us.

22. Which war will not be ended until we lay down thoſe weapons, wherewith we fight againſt that Truth by which we have received the aſſurance of our Salvation.

23. And by Repentance make our peace again, and ceaſe from all manner of evil, then by well doing we ſhall not only keep our peace with God, but we ſhall alſo put to ſilence all thoſe that ſhall ſpeak evil of Truth.

24. They being ignorant of the power of Faith, which we have by believing Commiſſionated men, that had then Commiſſion and Power given them from Chriſt himſelf.

CHAP. VII.

When any evil is committed by a Believer, it ſtoppeth the current of his Faith: Yet it is the heart that God mindeth

deth, and not the outward appearance. That every Believer ſhould weed his own Garden.

1. WE who are Believers of the Commiſſion and Teſtament before expreſſed, knowing that we have our hearts purified by obeying the Truth, and having unfained love to the Prophets of the Lord for the Truths ſake: Let us love all purity for that belongeth to truth. *Bleſſed are the pure in heart, for they ſhall ſee God.*

2. This alſo may every believer witneſs by experience, that whenever he committeth any manner of evil that evil committed by him as it hath, ſo it will hinder and ſtop the current of the Well-ſpring of Faith in him, and make it ſeem as if it were dried up, until it beginneth to ſpring forth again by Repentance.

3. I witneſs this by experience in my ſelf, and I know there are very few believers (if any at all) but they will witneſs the ſame, having had at one time or other a taſte of it, or will do it when ever they take a particular account of their folly.

4. Therefore I would have all Believers to muſter up all their follies, and the forces of them together, and disband them, and have no more ſervice for thoſe Souldiers of vanity who fight againſt truth.

5. Yet for all this, I know it is the heart God mindeth, and not the outward appearance: but by the outward appearance men are apt to judge either good or evil, but it is only they who ſee by the eye of Faith, and that know the nature of the two Seeds (of the ſerpent and of the woman) that can give true judgment upon the Eternal condition of men.

6. Let mens outward appearances be what they will, by their words they ſhall be either juſtified or condemned: for as there are many that make a great profeſſion of Righteouſneſs, and in their dealings are very juſt ſo that none can accuſe them for any evil, yet by their deſpiſing of Truth, We know them to be Reprobates.

7. So on the contrary, there may be ſome of the Seed of Faith, that by their lives and Converſations are not by the world diſcerned to have any thing of true knowledge in them by the outward appearance, becauſe they are full of folly, as being given to jeſting, ſudling, breaking their promiſes, or ſuch like.

8. Which things are not at all juſtified and in being, and doing ſo, they break their own peace as aforeſaid; & to the zealous ſort of the ſeed of Reaſon, it is ſo ridiculous, that they think there can be no true Faith, where there is not a Phariſaical holineſs to be ſeen of men.

9. Yet theſe Believers, which by the world are accounted ſinners, ſhall at the day of the Lord appear all glorious, and be Crowned with honour, becauſe they had true Faith, and did truly believe that Chriſt was the only and alone wiſe God, and that his Meſſengers were true Prophets, and that the Doctrine declared by them was true alſo; therefore it is by Faith, and not by outward appearance that men are juſtified by in the ſight of God.

10. Now even hereupon let all true Believers learn to be wiſe and moderate in all things upon a temporal account, that they give not offence to others.

11. Neither let Believers who walk in the Light, lay ſtumbling-blocks for others to fall at, who walk in darkneſs; but rather labour to remove all ſtumbling

ſtone

ſtones out of the way, by a pure and holy life.

12. That we by our upright living may be a means to draw others from their corrupt lives to a pure and holy converſation.

13. And ſure I am, that there is none of the ſeed of faith, who have in any ſort led a corrupt life, but they are made ſenſible of their folly by thoſe afflictions which have fallen upon their minds, by not keeping themſelves unſpotted to the world.

14. That inward puniſhment is ſo uneaſie, nay ſharp to bear, that it will cauſe all who have true faith to weed their Gardens ſo clean from all manner of evil Weeds, that the pure flower of Faith may ſpread it ſelf forth.

15. Then will the Truth glorioufly ſhine forth in all thoſe Believers who have diſperſed the Clouds of vanity, and caſt out the weeds of folly.

CHAP. VIII.

He is not accounted a wiſe man that will wilfully wound himſelf. How we may know when our ſins are forgiven.

1. NOne will account that man wiſe who will take a Sword or Knife in his hand and wound himſelf wilfully, when he knoweth it will put him to a great deal of pain ſo ſoon as it is done, beſides the lamentable miſery he muſt endure in the curing of it again.

2. Every time his wound is dreſſed or touched, it pains him more than the making of the wound, which he

he made in his haſty humour, alſo there will be a blemiſh in the skin a great while after, if ever it do grow out at all.

3. And ſo it is upon a ſpiritual account. None will take that man to be a ſpiritual wiſe man, that will wilfully break and wound his own peace, by breaking the Law, or walking any way diſorderly, contrary to the Law of Faith.

4. He that is faithful knoweth that he ſhall endure greater affliction upon his mind after he hath committed evil, then at the time he had pleaſure in the committing of it.

5. As a wound that is deep in the fleſh is more grievous and terrible to the Patient than it was pleaſant at the time of wounding; ſo likewiſe is every ſin or evil in the guilt of it more terrible to a man that hath true faith, when afterwards he conſidereth what he hath done, than the delight he had in the time of the acting thereof, that he may ſay, *It was but indeed the pleaſure of ſin for a ſeaſon.*

6. Every time the remembrance of it cometh into his mind it ſtriketh him to the heart, and woundeth his ſpirit; and a wounded ſpirit who is able to bear it.

7. The reflection of evil upon a mans mind is much like the dreſſing of a deep wound in the fleſh. And as a wound in the fleſh muſt be often dreſt, ſo muſt he that is faithful, and yet committeth evil expect to hear often of it. Therefore let all believers learn to be wiſe and keep themſelves unſpotted to the world.

8. Again, the blemiſh and reproach that will be upon a Believers name for being accounted a ſinner, will remain a long time before it be forgotten, if ever it wear out of memory.

9. There-

9. Therefore let us that know the truth be an example to others in all things that are juſt and honeſt both in our words and in the purity of our lives and converſations, that all thoſe who are in the truth, and they who ſhall come to the knowledge of the truth after us, may rejoyce in the publiſhing of our names, and not to be aſhamed to make mention of us.

10. To him that knoweth how to do well and doeth it not, to him it is ſin. Therefore let all true Believers learn to do that which is juſtifiable both before God and man.

11. There are but two things which a Saint hath to mind, that is to keep peace with God and himſelf unſpotted in the world, and then he may appear with boldneſs before the Throne of Grace.

12. Therefore let all Believers be ſure to waſh their hearts clean with the ſpirit of Truth; for if there be any evil hid in the heart, that the world knoweth not ofwhereby to accuſe them; yet that Watchman which God hath ſet in the hearts of all men to watch their actions will accuſe them, if there be any evil lodged in the heart never ſo ſecretly.

13. And this Watchman is the Law written in our natures; if that can accuſe us, then may we be aſſured to appear before the Judge of Heaven and Earth, becauſe we have broken that peace which we had with him.

14. But if we have broken that peace, then we muſt be ſure to make our peace again by Repentance, and hereby we may know whether our peace be made with God again, or no.

15. Firſt, if we do acknowledge in our ſelves that we have broke his Law, or done contrary to the Light

of

of Faith which is Gods Divine Nature, which as the Apoſtle ſpeaks, the Saints or Believers are partakers of.

Secondly, if we do find in our ſelves a hearty ſorrowfulneſs, whereby we do truly repent that we have offended our God, in ſinning againſt ſo great a Light.

16. Alſo thirdly, if after this Repentance we do forſake all thoſe evil ways which broke our peace, and keep cloſe to the Truth in well doing.

17. Then may we be aſſured that all our Tranſgreſſions are forgiven, and with boldneſs appear before the Throne of Grace, becauſe our ſins are blotted out, and will no more be brought into remembrance.

CHAP. IX.

How Eternity became Time: and the Eternal Father became a Son, born of a Virgin. Now is the Propheſie of Iſaiah *fulfilled.*

1. Let us ſet our Affections wholly on things above, which we know do give the moſt and only ſatisfaction to the Soul and mind of man, ſo that we may appear to be the Elect of God, to whom God hath by his laſt true Prophets revealed and made known the riches of his Glory.

2. Whereby we know how that it was the pleaſure of the Glorious God in Heaven above the Stars for a time to leave his Glorious Throne, and to deſcend into the lower parts of the Earth.

3. That Earth which God deſcended into was the Virgins

Virgins womb, therefore it is written, *He deſcended into the lower parts of the earth*; and I am aſſured that it cannot be proved by Faith, Reaſon, or Scriptures, that God did otherwiſe deſcend into any part of the Earth on which we tread.

4. And the moſt high and holy God, the wiſe Creator of all things was pleaſed to deſcend from his immortal Throne of Glory into the womb of a Virgin, who was but an earthly Creature, becauſe ſhe was generated from the firſt *Adam*, who was made of the duſt of the earth.

5. Yet ſhe was a Virgin, and her Seed was pure and undefiled, and in her Womb did the Immortal God, Mortalize and diſſolve himſelf into Seed, and then did Eternity become time, and there did the wiſe Creator cloath his Godhead-Spirit with fleſh and bones as with a Garment.

6. The Virgin-wife *Mary* brought forth her Firſt-born, the Son of God, and the Eternal Father and Creator himſelf. Therefore it is written, *He was in the World, and the World was made by him, but the World knew him not, when he was manifeſted in the fleſh.* Alſo it is written, *In him* (that is, in Chriſt) *dwelleth all the fulneſs of the Godhead bodily.*

7. Again it is written, *Iſaiah* 43. 3. *I am the Lord thy God, the Holy One of Iſrael, thy Saviour.* Ver. 11. *I, even I, am the Lord, and beſides me there is no Saviour.* Chap. 44. ver. 6. *I am the firſt, and I am the laſt, and beſides me there is no God.* Chap. 42. ver. 8. *I am the Lord, that is my Name, and my Glory I will not give to another.* And in the 9th. Chapt. ver. 6. *For unto us a Child is born, unto us a Son is given, and the Government ſhall be upon his ſhoulders, and his Name ſhall be*

called the wonderful Councellour, the Mighty God, the everlasting Father, the Prince of Peace. These things were spoken by the Prophets long before Christ was born; whereby the Eye of Faith can clearly see, that there is no other God but that Christ, which was God manifested *in the flesh, seen of Angels preached unto the Gentiles, believed on in the world, received up into Glory.*

8. And therefore Time is become Eternity again, and Mortality is immortalized; and that God Christ is glorified with the same glory that he had before he became a Child.

9. And since he was glorified, he hath said, *I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* And again, saith he, *I am the First and the Last, I am he that was dead, and am alive, and behold, I live for evermore.*

10. Thus it is plain to all that have true Faith, that Immortality became Mortal, and that Mortality is become Immortal again: for had not God become mortal, he could not have suffered that death upon the Cross; and were not mortallity raised up to immortality, he could not live for evermore.

11. Thus doth Faith see how Eternity became Time, and how Time is become Eternity again, and that Christ was the Creator as well as the Redeemer. Many more places of Scripture there are to prove the same, which I shall not name them here.

12. I am sure it is life Eternal to know the true God, and there is no other true God but Christ, and for this our Faith do we suffer reproach, because we do trust in the living God, who is a God of a glorious Form and Substance. 13. But

13. But bleſſed and happy are all thoſe that ſuffer Reproach only for having faith to believe in the true God. Now is that Propheſie of *Iſaiah* fulfilled, in that he ſaid, *That Child and Son who was born and given to us, ſhould be called the mighty God, the Everlaſting Father, the Prince of Peace.*

14. For now have the *witneſſes of the Spirit* declared, that Chriſt is both Father, Son, and Holy Spirit, in one ſingle Perſon glorified, and there is no Salvation to be had without believing their report.

15. From hence I deſire, and earneſtly exhort all the Seed of Faith, who are already come, or ſhall hereafter come to the knowledge of this bleſſed Truth, to be very careful and ſure to keep their peace with God, by keeping cloſe to the Truth, and keeping themſelves unſpotted to the World.

16. Becauſe it hath been the good will and pleaſure of our God to reveal unto us by the mouth and Pen of his laſt true Prophets, many things which were not revealed to any Age before; therefore we may juſtly ſay, we do know more of the mind of God than any Believers did in any Age before us.

17. We know what was declared by the true Prophets of old, & the Believers in their time could know no more than what was then declared to them: and truly to believe what was declared was ſufficient for them.

18. And the Believers in the Apoſtles time knew what was declared by the Prophets and what was declared by the Apoſtles alſo: ſo that they had a two-fold knowledge whereby they knew more of the mind of God than thoſe Believers did, who lived in the former Prophets time.

19. The Apoſtles Doctrine was not the ſame that the Prophets before them was, yet it agreed with the

ſame; for as the Prophets had declared that the Meſſiah, or Son of God and Saviour of the World ſhould be born of a Virgin, and that he ſhould have thoſe Titles due to him, which was to be called, *The Mighty God, and the Everlaſting Father.*

20. So likewiſe did the Apoſtles declare that he was come, and that Jeſus the ſuppoſed Son of *Joſeph* was the Son of God and Saviour of the World, and that the Jews had put to death the Lord of life, and that that was the Blood of God which was ſhed upon the Croſs; thus the Apoſtles Doctrine did agree with the Doctrine which the Prophets of old had declared.

CHAP. X.

How the Believers of the Witneſſes of the Spirit *have a threefold Knowledge; and the* Witneſſes of the Spirit, *are the third and laſt Witneſſes that God will ſend on this Earth, to declare his mind unto the World.*

1. AND we who are Believers of the *Witneſſes of the Spirit*, know what was declared by the holy Prophets of old, and alſo what was declared by the Apoſtles, and we do firmly believe that their Declarations are true.

2. And we do alſo know and believe what is declared by the *Witneſſes of the Spirit* to be true, whereby we have a threefold knowledge; though the Declaration or Doctrine of the *Witneſſes of the Spirit* is not the ſame as the Prophets and Apoſtles were, yet it doth agree with them.

3. For

3. For as the true Prophets of old did declare that the God of *Iſrael* was the true God, and that beſides him there was no Saviour, and that God would not give his Glory to another.

4. And as the Apoſtles do declare, *That the Word was God, and that Word was made Fleſh, and dwelt among them, and that he was manifeſted in the fleſh, and that in him was all fulneſs, and that the fulneſs of the Godhead dwelt bodily in Chriſt.*

5. So likewiſe in confirmation of the true Prophets propheſie, and of the Apoſtles Declaration, do the *Witneſſes of the Spirit* poſitively affirm and declare againſt Men and Angels that ſhall deny it, that there is no other God but that *Jehovah*, who is called *the mighty God of Jacob*, and *Holy One of Iſrael*, who afterwards, according to the Report of the Prophet *Iſaiah*, was born of a Virgin, and that there was no other God but that Jeſus which was Crucified by the Unbelieving Jews, and he was the true God, *whom to know is life eternal*; but the world knew it not, becauſe they had not faith to believe his words, for had they known it, they would nothave put to death the Lord of Life.

6. The Everlaſting Father and Creator of all things was in the World, as is teſtified by St. *John, Chap.* 1. *ver.* 10. *He was in the World, and the World was made by him, and the World knew him not*, ver. 14. the Apoſtles themſelves *beheld his Glory, but as the glory of the only begotten of the Father, full of Grace and Truth*, becauſe he was then in Mortality.

7. After his Death and Reſurrection *Thomas* put his fingers into his ſide, and called him *his Lord and his God.* And he was all the Apoſtles God; and therefore they call him the *only wiſe God, their Saviour, Lord of Lords, and King of Kings.*

8. Be-

8. Becauſe there was none above him, therefore he did riſe from the dead by his own power, and after his Reſurrection he did aſcend into Heaven, as is declared by the Apoſtles, and he is now in Heaven glorified with the ſame Glory he had before he became fleſh, therefore his Glory is not given to another.

9. The glorified man Chriſt Jeſus, was all the former true Prophets God before he became fleſh: & he was all the Apoſtles God after he became fleſh; ſo likewiſe he is the *Witneſſes of Spirits* God, now he is fleſh and bone in Heaven glorified; thus it may be clearly diſcerned by the Seed of faith, as they clearly prove him to be Father, Son, and Holy Spirit in one ſinple Perſon glorified; and as all honour, praiſe, and glory doth belong to Chriſt now he is a ſpiritual body of fleſh and bone in Heaven, the *Witneſſes of the Spirit* do give no honour, praiſe or glory to any other God but to Chriſt.

He was Creator of this World as he was the Father; the Redeemer of his Elect in the World as he was the Son; and ſanctifier of all his people as he is the Holy Spirit; and here is the Trinity in Unity, and the Unity in the Trinity, yet but one Perſon.

10. Thus it is, and will appear plainly to all the Seed of faith, that the *Witneſſes of the Spirit* are the third and laſt Prophets or Witneſſes that ever God will ſend on this earth to declare his mind unto the World.

11. It is written in the firſt Epiſtle of St. *John*, *Chapt.* 5. *ver.* 7. 8. *There are three that bear record in Heaven, the Father, the Son, and the Holy Ghoſt*, (from theſe words do moſt people conclude that they are three diſtinct Perſons, and yet two of them have neither

ther form or ſubſtance) and theſe three are one. So that it is plain to the Seed of faith (by that Text) they are all one in Eſſence, in Form and in Subſtance, which is that glorious bodily ſubſtance of Chriſt:

12. *For in him dwelleth the fulneſs of the Godhead bodily.*

13. It is written alſo, *And there are three that bear witneſs on earth, the Spirit, the Water, and the Blood, and theſe three agree in one*; that is, in their Doctrine or Declaration they do agree in one, whereby we ſee the difference between three being one, and three agreeing in one.

14. Though thoſe three which bear witneſs on earth agree in their Declarations, yet they are ſeveral Diſpenſations, and appear on the earth in ſeveral ages.

15. The firſt Witneſs on Earth was *Moſes* and the reſt of the true Prophets, which ſignified the Water in the Ceremonies of the Law; and they did all witneſs that God would either ſend a Saviour or become a Child in mortality himſelf *to redeem his people from their ſins*, as *Iſaiah* propheſied.

16. The ſecond Witneſs was Chriſt and his Apoſtles, and Chriſt did witneſs that he was come to ſuffer all thoſe things that the Prophets had declared concerning him; ſo that Chriſt himſelf was that Witneſs of the Blood, his blood was ſhed to waſh away the ſins of the Elect; and the Apoſtles did declare, *That they were Eye-witneſſes both of his Death, Reſurrection, and Aſcention.*

17. So that the ſecond Witneſs which was Chriſt and his Apoſtles did agree with the firſt Witneſs, which was *Moſes* and the other Prophets. For as the

firſt

firſt declared how a Saviour ſhould be born; ſo the ſecond declared that he was born, and what he was to ſuffer and did ſuffer, with his Death and Reſurrection, as aforeſaid.

18. And the third and laſt Witneſs appeared on the Earth in the Year 1651, who are the *Witneſſes of the Spirit*, and they do poſitively affirm and declare againſt Men and Angels that ſhall oppoſe or deny it, *That there neither is, was, or ever ſhall be any other God or Saviour, but that God-man Chriſt Jeſus, who laid down his life for the ſins of his people without the Gates of* Jeruſalem, *and the third day did riſe again, and with the ſame Body that he died and roſe again in, was he ſeen to aſcend up into Glory in, when the Heavens opened to receive him, according as is teſtified in the Scriptures.*

19. Therefore it is plain to all that are not quite blinde with ignorance (even thoſe, of whom it is ſaid, *They have eyes and ſee not, ears and hear not, nor heart to underſtand*) that Father, Son, and Holy Ghoſt make but one compleat Perſon, even the ſaid Lord Jeſus Chriſt, that God-man bleſſed for ever.

20. And therefore is all Glory that belongeth to Father, Son, and Holy Ghoſt given to Chriſt by all his choſen people, both Prophets, Apoſtles and Saints, as is declared by the *Witneſſes of the Spirit.*

21. Whereby it obligeth all who have faith to believe Chriſt is God, to believe that *John Reeve* and *Lodowick Muggleton* were ſent forth by an expreſs Command from God, as is teſtified and declared by them to declare the mind of God, to a bloody and unbelieving World, becauſe they do unanimouſly agree with the two former Witneſſes, namely the Water and the Blood,

Blood, who did declare Christ to be the only wise God and Creator of all things.

22. The first is become last, and the last first; the Commission of the Spirit is last declared unto the world, yet the Spirit was before all things, and the two former Witnesses, both the Prophets and Apostles received their Commission from that Spirit which was a glorious Body in form like a Man from all Eternity.

CHAP. XI.

Where the Truth and true Knowledge, Peace, and Satisfaction is to be had: And how it keepeth us from going a whoring after strange Gods.

1. TRuth, and true Knowledge are the things which only can and do give satisfaction to the Mind of man. Truth doth always satisfie those that receive it in the love thereof.

2. There is no Truth, nor true faith or knowledge in the World but what is in the Commission of the Spirit, therefore no true peace or satisfaction to be had for those who despise it: We who are Believers thereof, do know and understand all the things before said.

3. Let it not seem strange to the World when they shall hear any of us (who are true Believers of the Lords last Messengers) say, that we know more of the mind of God concerning the glorious things of Eternity, than all the people of the World besides.

There are none that know the true God, the right Devil, the Nature and form of Angels, that the Soul and Body of man dieth together, and that they ſhall be raiſed again, and what Heaven and Hell is, and where they are, but only they who are Believers of the Commiſſion or *Wineſſes of the Spirit*.

4. Therefore let no believer be aſhamed of his faith, but declare it with boldneſs if it be required of him in love, and at all times when there is a convenient ſeaſon among civil and moderate men, but not among thoſe whom we know to be Blaſphemers.

5. Chriſt forbiddeth to give that which is holy unto Dogs, and they who deſpiſe truth, are thoſe Dogs Chriſt ſpeaks of, and that which is not to be given them is the bread of life, which is holy; therefore we are not to declare the Eternal truth unto them, becauſe we are Children, leſt they ſhould bite us.

6. Neither are we to caſt theſe precious Pearls of Truth before Swine, leſt they trample them under foot, and turn again and rend us: Theſe Swine are ſuch perſecuting Devils, as will not only deſpiſe the truth (as dung) when they hear of it, but they will alſo ſeek to deſtroy him that declareth it for the truths ſake.

7. But truth doth fully ſatisfie all thoſe that do receive it with joy, and continue ſtedfaſt in it, and it doth become both bread and water of life in them; Truth is the bread of life, becauſe all thoſe that do feed thereon will hunger no more after the forgiveneſs of their ſins, & their faith will be made ſo ſtrong, by feeding all their days here on truth, which is Chriſt, that they will be able hereafter to live with him in Glory to Eternity.

8. And

8. And this glorious truth is alſo the water of life in believers of this Commiſſion, becauſe it hath purged and cleanſed their hearts from all manner of Idolatrous Worſhip, or Worſhipping of Idols, or unknown Gods, and it keepeth them from going a whoring after ſtrange Gods, becauſe they are well acquainted with that truth which declareth unto them the true God Chriſt Jeſus, who only they worſhip in Spirit and Truth.

9. And we who are Believers of this laſt and ſpiritual Commiſſion are to declare this truth plentifully to all thoſe we find weary and heavy laden with ignorance, who yet are hungring and thirſting after true knowledge, whereby they might have the aſſurance of their Salvation perfected in this life. To ſuch we are to declare our faith with ſoundneſs of ſpeech that cannot be denied, that thoſe who are againſt it may be aſhamed.

CHAP. XII.

How all ſober men are to labour to know what they believe, that they may lay hold on the good Word of Propheſie; and not be fed up with Fancies to believe in that which no man can diſcribe what it is, or where it is.

1. FUrthermore, let all ſober people labour and ſtrive to know what they do believe, that they may be able to give a ſubſtantial Anſwer to all wiſe men that ſhall enquire of them what their faith is; for

it is not ſufficient to ſay as the ignorant do, I believe in God, or I believe that Chriſt died for all ſinners, and I hope to have the ſame benefit by his death as others have.

2. Such like words a Child may be taught before he knoweth either good or evil, and moſt Religious peoples Children are educated up in ſuch a Language; yet their Parents know not what nor where that God is they teach their Children to ſay they believe in.

3. For all thoſe that are not come to the knowledge of that truth which will teach them to know what the true God is, though they are accounted wiſe and prudent by the world, yet they know not what the object of their faith is, becauſe that Infinite Spirit, as they call it, which they ſay they believe in, hath neither body, form, or ſubſtance, and therefore neither to be ſeen, felt, nor underſtood.

4. Theſe things are accounted Wiſdom to the world, but to us that know the true God it is fooliſhneſs. And there are none that can come to know what the true God is, and what that true worſhip is that doth belong to him; but thoſe that have faith to believe and lay hold of the good word of Propheſie; and this cannot be learned by Children, until they grow up to maturity of years, for they muſt have good underſtanding before they are capable to know what the good word of Propheſie meaneth, which is the glad Tidings of Salvation.

5. There can be no true comfort in uncertain things. What benefit or ſatisfaction can any man have by hearing that he hath an eſtate of great value in another Country, but it is neither to be ſeen nor felt, neither

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can any man deſcribe what ſubſtance it doth contain, nor where it is.

6. Yet hundreds will be juſtifying that there is ſuch an Eſtate that doth belong to him ; but I do ſay again, what benefit can a man expect from ſuch an Eſtate if it be valued at 10000 *lib.* a year, being it is a ſhadow and not a ſubſtance.

7. Who would not account him a mad man or a fool that would be fed up with ſuch fancies of men, to believe that at one time or other he ſhould enjoy great happineſs and comfort by that Eſtate which folks talk ſo much of, though the wiſeſt of them that talk ſo much in the praiſe of it, are not able to declare unto him the ſubſtance of it, nor in what Country it is ſituated in.

8. Thus it is with ſuch men that do believe the Report of thoſe men who call themſelves Miniſters of the Goſpel of Chriſt, when they declare unto the people, and ſpeak much of the Glory of God, and of that Glory which they ſhall enjoy with him that walk uprightly before him ; and yet they tell the people, that their God hath neither body, form, nor ſubſtance ; now if he be a ſpiritual ſubſtance, then he muſt have a body and form ſutable to it.

9. Neither can or do they tell their ignorant Diſciples or Believers where that God is, with whom they muſt enjoy their Glory; for they ſay he is every where, and if he be every where, then there is no more glory to be received with God, then we already enjoy.

10. Then it were in vain for Saints to believe and expect glory with their God in another world, if God be in all things and places, as moſt people are taught to believe.

11. Le

11. Let all wise, sober wise men consider with themselves what little satisfaction they have found in believing in that unknown God. And what satisfaction can any man have in believing that his body shall be raised again like unto the glorious body of God, and yet believe that God hath never a body to enjoy his own glory in again; What satisfaction or felicity, joy or comfort can any man expect to enjoy in, or with that God in another world, who hath neither body nor form for them to behold.

12. Again, why are the Eyes of the people so darkned? or why are they so ignorant to think or believe that God hath neither body nor form? Why? Because it is now as it was in the former true Prophets time, in the days of *Isaiah*. Isaiah 9. 16. *The Teachers cause the people to erre, and they that are taught by them are destroyed.*

13. And do not all that are now leaders of the people, or Teachers of Congregations teach the people to believe that God is every where at one and the same time without either body or form, as I heard Dr. *Jacomb*, when he did teach at that place called St. *Martins Ludgate* teach his Congregation that they should not think nor believe that God had either head, face, arms or shoulders as a man hath.

14. And the same time his Text was, *God made man in his own Image*; but said he, God Created man in righteousness and holiness like unto himself, so that Mr. *Jacomb* would have holiness and righteousness to be quite out of form, neither hath his God ever a body for his holiness and righteousness to dwell in, but what he is beholding to his Creatures for, because he wanteth a spiritual body of his own.

15. Oh!

15. Oh! It is a moſt groſs Error, to teach the people to believe that the glorious Creator of Heaven and Earth hath neither head nor face. Thoſe people ſo taught and ſo believing, by that means deſpiſe the true God, who hath a ſpiritual Body, with all parts like a man in Heaven glorified.

16. I ſay, theſe people will be deſtroyed to Eternity; for he that teacheth the people to believe that God hath neither head nor face, had as good teach them to believe that God hath neither eyes to ſee, nor ears to hear, nor a mouth to ſpeak withal, and ſo teach them to believe that God is blind, deaf and dumb, and ſo bid them fall to the Idolatrous worſhipping of Stocks and Stones again, as people did in former times before the Goſpel was preached.

17. But where the Goſpel is preached, and the truth ſpread abroad, and where the true God is made known, the worſhipping and believing in ſuch a God as hath neither body nor form is worſe and more Idolatrous than their worſhipping of graven Images was in former times, before the true God was declared and made known unto us. But now he is declared unto all who have eyes to ſee, and ears to hear, and none but thoſe that have true faith to believe in him ſhall be ſaved.

CHAP. XIII.

In Chriſt is comprehended the whole Trinity: no man on this earth can prove three Perſons in the Trinity.

1. That

1. THat God who will ſave all them that believe in him, is the Lord Jeſus Chriſt (before mentioned) who is both Father, Son, and Holy Ghoſt in one ſingle perſon glorified: And that perſonal God is a ſpiritual body in form like a man, and in that bleſſed body of Chriſt is comprehended the whole Trinity.

2. The life of that bleſſed body is the Eternal Father and Mighty God, who clothed himſelf with fleſh and bone in the womb of the Virgin, and that fleſh and bone is the Son of God. And thoſe powerful Words which were Spirit and Life, that proceeded from the Father within, through the mouth of the the Son, was the Holy Ghoſt: So it is plain there is but one Perſon though three Titles in the Trinity; and I am ſure there is not a man in the world who is able to prove that the Father, the Son, and the Holy Ghoſt are three diſtinct Perſons.

3. All that teach the people to believe in three Perſons, may ſay as Mr. *Walton* who was Miniſter of *Naptot* in *Leiceſterſhire* ſaid unto me in *Shasby*, *If I could not believe that there were three Perſons and but one God, he could not prove it*; and in that he told me the truth.

4. All people that underſtand what a Perſon is, knoweth that that word Perſon doth ſignifie a body, and all bodies, both ſpiritual bodies and temporal bodies are diſtinct one from another except they be monſters; Therefore if Father, Son, and Holy Ghoſt be three diſtinct Perſons, and every one of them have the Title of a God, then there are three Gods.

5. Again,

5. Again, how can any man go about to prove three Perſons in the Trinity, when all thoſe that declare that Doctrine deny the Father to be in a ſpiritual body; for ſay they, *God* is an Incomprehenſible Spirit in all things, and in all places at one and the ſame time.

6. Secondly, they deny the *Holy Ghoſt* to be a body; but ſay they, the *Holy Ghoſt* is a ſanctifying Spirit which proceedeth both from Father and Son; ſo there they loſe the third Perſon.

7. But when they come to the Son, then they ſay, Chriſt was born of the Virgin with fleſh and bone; ſo that all Religious perſons, but the Quakers, will own Chriſt to have a body now in Heaven glorified.

8. And the wiſeſt man living cannot find any other Perſon of *God* but Chriſt, *For in him dwels all the fulneſs of the Godhead bodily; and he is the firſt and the laſt, and it is he that was dead and is alive, and behold he liveth for evermore.*

9. Again, it is plain by Scripture that *God* is but in one place at once, for, *he came into the Garden in the cool of the day to look for* Adam; ſo that *God* was not in that *Garden* before the cool of the day; for its ſaid, *then he came into the Garden, and ſaid, Where art thou, Adam?* and *Adam* could not have had a thought to hide himſelf from *God*, but that he had ſeen *God* with his eyes, and knew he was a ſpiritual body in form like himſelf, and that he could be but in one place at once; for *Adam* did ſee *God* face to face when he was in his innocencie.

10. Furthermore, had *God* been a Spirit without a Body, as people ignorantly imagine him to be, and in every place at one and the ſame time, then he would

have been with *Adam* at all times, and in all places, ſo that there would have been no occaſion for *God* to have ſaid, *where art thou, Adam*? nor for *Adam* to have ſaid, *I heard thy voice in the Garden, and I hid my ſelf.*

11. Which words do imply, that God was not always in the Garden with *Adam*, yet ſometimes he was there, but when he was there, he was not all over the Garden at once, much leſs then is he in all places and in all things in the world at all times.

12. Secondly, it is written, *God* put *Moſes* into a Cliſt of the Rock, whileſt he paſſed by; therefore if God had been in all places, he would have been in the Cliſt of the Rock; Alſo then he could not have paſſed by that place ſo long as he had been in it, neither can he be ſaid to paſs by that place, which he is never out on, neither was he in that place at that time he paſſed by it.

13. Again, when *God* appeared to *Moſes* in the Buſh, then was *God* in no other place in this world at that time, for had he been in all things, all things would have burned as the Buſh did, and where ever God is, he purifieth that place, and maketh it holy; therefore the ground on which *Moſes* ſtood was made holy ground, and *Moſes* was not ſuffered to keep his ſhooes on his feet.

14. Alwayes where *God* is that place is holy, ſurely no man dare ſay to the contrary, and then without all Controverſie, if *God* be every where, and in all things in this world, then all things and all places muſt be holy, or elſe God muſt dwell with uncleanneſs.

15. Furthermore, as ſure as *God* is all life and light, ſo where that glorious *God* is reſident, there is neither

death

death nor darkneſs: And ſeeing both death and darkneſs reigneth in this world, why ſhould people be ſo ignorant to believe that *God* is always in this world, when by that it is evident that he is not here at all.

16. *Object.* But then ſome may ſay unto me, *you declare that Chriſt was the Eternal Father and Mighty God, as well as the Son, Why then was there any darkneſs or death in this World when Chriſt was upon the Earth?*

18. *Anſw.* To that I anſwer. Though the Creator and Eternal Father was in this world, yet his glory could not be ſeen, becauſe he had clothed himſelf with pure mortality, wherewith his glory was Clouded, which was the cauſe darkneſs took its courſe. And becauſe the Immortal God was at that time become pure mortality himſelf, and Eternity become time, therefore did he ſuffer death, to ſeiſe on all as formerly.

18. There would have been no need of any Created Light, if *God* had decreed to have lived in this world in his glory. But as the glorious Wiſdom of *God* moved him to Create this world, ſo likewiſe did his Wiſdom move him to create ſuch glorious Bodies, as Sun, Moon, and Stars, to give light to ſuch Creatures, as afterwards ſhould be created by him.

19. God did decree within himſelf to live in that Spiritual Kingdom of uncreated glory, above or beyond the Stars, which place of Spiritual glory is only fit for ſuch a Spiritual glorious Majeſty to live in. Again, when *Moſes* was in the Mount then *God* was there, and no where elſe, therefore the Mount ſmoaked like a furnace and quaked, becauſe the preſence of the Almighty *God* was deſcended upon it: And all, both man and beaſt that did go within the bounds that *Moſes* had ſet

to touch the Mount, or to gaze upon it whileſt the preſence of *God* was there, was to be put to death.

20. And *Moſes* was to ſanctifie the people, and they were to waſh their clothes, and not to come at their wives, but to be ready in all holineſs when God was to come down upon the Mount: And the Prieſts who were to come near the Lord, were to ſanctifie themſelves, yet not to touch the Mount whereon God was deſcended.

21. But now adays, they who have gathered Congregations, and are Teachers of them, they teach the people to believe that God dwelleth alwayes with them, though they are filthy and unclean, and ſo they make God the Author of all wickedneſs, becauſe they believe God is always preſent with them.

22. I know what is written in the 139 *Pſalm*, *Whither ſhall I go from thy Spirit, or whither ſhall I fly from thy preſence; if I aſcend up into Heaven, thou art there; if I make my bed in Hell, behold thou art there, if I take the wings of the Morning, and dwell in the uttermoſt parts of the Sea, there ſhall thy hands lead me.* This is one of the chieſeſt places people have to uphold them in that belief, that *God* is every where at once; but that Text hath no ſuch ſignification in it.

23. Thoſe words of *David* doth ſet forth to all the Seed of Faith, that God by his power can find us out whereſoever we are, and he hath ſet his Watchman to watch us where ever we go; and *God*'s Watchman is the Law written in our hearts and natures which will accuſe us where ever we go to hide our ſelves from *God*.

24. For if we go down into the deep waters, or be buried in the bottom of the Earth, the power of *God* is

is there, *God* can command the Sea, Hell, or the Grave to give up thoſe they keep priſoners there : And in that reſpect *God* is in all places by his power, becauſe he hath power to command all places to deliver up man unto him. There is no reſiſting of the power of *God*, for by him all things were Created, and when his glory will move him to give forth the word of Command to deſtroy all things.

25. Then this fair Fabrick of the World will become deſolate of all its beauty, and become a Chaos of Confuſion, and then if God were in all things, would he deſtroy part of himſelf.

26. So that it is plain to the Seed of Faith, that he is no ſpiritual wiſe man who believeth or teacheth others to believe that God is in all things and in all places, but hath not a ſpiritual body of his own to enjoy his glory in.

27. Again, when *God* wreſtled with *Jacob*, he was in the ſtature and form of a man. Here I know ſome will ſay that it was an Angel, and not God that wreſtled with *Jacob* ; if it be ſo granted that it was an Angel, then it muſt be granted that Angels have bodies like men.

28. The body of the Almighty God is a ſpiritual body, in form like the holy Angels : and as *God* is called a Spirit, ſo are the Angels called Miniſtring Spirits; but neither *God* nor the holy Angels are bodileſs Spirits, for both God and the holy Angels have ſpiritual bodies to aſcend or deſcend in at their pleaſure.

29. And as ſure as thoſe two Angels that came to *Lot* had bodies, ſo ſure have all the Angels in Heaven bodies, and they do not aſſume to themſelves bodies at certain

certain times, as ſome people vainly imagine, for they were Created with ſpiritual bodies of their own.

30. *And God created man in his own Image and form*, and indeed it is to be acknowledged *he was created in holineſs and righteouſneſs*, yet it is undeniably known that holineſs and righteouſneſs, ſignifie nothing without bodies to act them in.

31. Ever ſince the Creation of the World, God hath been declared to be in the form of man by all his Prophets and Apoſtles. In all appearances hath *God* appeared unto man in the form of man. And *God* when he was manifeſted in fleſh and dwelt among men, ſaid, *he was like unto man in all things, ſin excepted.*

32. It is written *Gen.* 32. 24. *that Jacob was left alone, and there wreſtled a man with him until the break of the day*, ver. 30. *And he ſaid I have ſeen God face to face, and my life is preſerved.* Now how could *Jacob* have ſeen the face of God, if God had not a face to be ſeen, (as Mr. *Jacombe* taught his Congregation he had not.)

33. Alſo it is written, *God ſpake to Moſes mouth to mouth, as a man ſpeaketh to his friend* : Could God have a mouth without head or face? Surely no, only blind and unclean Reaſon doth imagine that God is a formleſs Spirit.

34. True it is, that Reaſons God is without form, for that God which hath neither head nor face, nor any other parts, is a formleſs thing indeed. But our God is a God in form, he was a ſpiritual perſon in the form of a man from all Eternity.

35. After he became a Child of fleſh, blood, and bone in the womb of the Virgin-wife *Mary*, and was born

born and brought forth into this world, he grew up in ſtature to be a pure man in mortality, then could both Saints and Devils behold his bleſſed face and live, becauſe he was then in the ſtate of Mortality, yet without ſin.

36. But when *God* was upon this earth that all might ſee him and his wonderful works, yet we read in Scripture how few believed in him, none but the Seed of Faith, the Seed of *God* in the Generation of *Adam*, there were none elſe that could believe that Jeſus was the Son of God.

37. The Seed of Reaſon, that is, the Seed of the Serpent in the Generation of curſed *Cain* did deſpiſe him, and call him Blaſphemer, and at laſt they put him to death.

38. Therefore let not us wonder there are ſo few that can believe that that Jeſus is now both Father, Son, and Holy Ghoſt in one ſingle Perſon in Heaven glorified.

39. Again, when the three Children were preſerved in the fiery furnace, *one like the Son of Man was ſeen to walk there.* So *John* the Divine in a Viſion *ſaw one like the Son of Man to lay his hand on him.* So it is clear to all the Seed of Faith, that God and his Angels always appeared like men, whether it was in Viſion, Dream, Revelation, or to the ſight of the natural Eye.

40. Therefore why ſhould men be ſo ignorant to think or believe that *God* hath no parts or paſſion at all? But the Reaſon why all people cannot believe the truth is, becauſe there is two Seeds and Generation from the beginning of the world, that is, *the Seed of the woman, and the Seed of the Serpent.*

41. Theſe

41. Theſe two Seeds have brought forth two Generations: the Seed of the Woman is the Generation of *Adam*, of which was the bleſſed *Seth*, *who called upon the Name of the Lord*; and *Seth* was given to *Adam* in the room of righteous *Abel* whom *Cain* ſlew, and the Offspring or Generation of *Seth* are they that believe, underſtand, know, and ſee by the eye of faith in this World, that the glorious body of *God* is in the form of man in Heaven, where they will behold him face to face in glory, after they have paſſed from death to eternal life.

42. And the Seed of the Serpent are the Generation of curſed *Cain*; for the Serpent was that unclean Angel who was caſt out of Heaven, and it was he that was the *Tree of Knowledge of Good and Evil*; and it was of that Tree which *Eve* did eat, and her eating was believing his Godlike words, wherewith he perſwaded her that they ſhould be *as Gods knowing Good and Evil*, if ſhe would but adhere to him, and yield to his deſire, which ſhe did.

43. Thus came ſin into the World, and death by ſin (which the Apoſtle hints at,) *Eve* yielding unto the Temptations of the ſaid fallen Angel, for none knew *Good or Evil* but he, ſhe not knowing what the iſſue of it would be, immediately he pierced into or through her ſecret parts into her womb, diſſolved himſelf into Seed and nature, which Seed quickned again into mortal life in the womb of *Eve*.

44. So the Devil clothed himſelf in the Womb of *Eve*, and ſhe brought forth her firſt-born Son of the devil, though ſhe ſaid, *She had gotten him from the Lord*; and he was the very Devil himſelf, and his name was called *Cain*, according to his nature, *Curſed*: And this

Cain

Cain begat Sons and Daughters, of whoſe Generation are the greateſt part of the people in the World.

45. And as their Father the Devil (*who was a Deceiver, Lyar, and a Murtherer from the beginning*) did loſe his glory by rebelling againſt his Creator when he was in Heaven, ſo likewiſe he loſt the knowledge of himſelf by diſſolving himſelf into Seed in the Womb of *Eve*, as aforeſaid.

46. After he was born into this World he could never attain to the knowledg of *God* or himſelf any more; nor is there any of his Seed that ſhall ever come to the knowledge of the true *God*, or their own natures, only they may call, *Lord, Lord*, and ſay as the Generations of the ſame Seed before them have done, *Have not we Abraham to our Father, &c.*

47. This Seed and Generation of men will never behold the face of that glorious *God*, who they have denied to have a face of his own, neither (as I ſaid before) can they attain to the knowledge to know what themſelves are, ſo long as they live in this World.

48. But as for the Children who are of the Serpents Seed, and yet die in their Infancie, they will be raiſed up to the ſame ſtate of glory as that *Serpent-Tree of Knowledge of Good and Evil* was in before his Fall, for *God* is juſt, and he will not puniſh any Child with everlaſting puniſhment for the ſins of the Parents.

49. All thoſe that are appointed to everlaſting Deſtruction are likewiſe appointed to live to the years of maturity in this life, that they may fight againſt *God*, by oppoſing his Truth declared by his Meſſengers, that they may be damned for their own wickedneſs and unbelief.

50. Though it is written, *Jacob have I loved, and Esau have I hated before that they had done either good or evil*; yet we are to mind that they were appointed to live to the years of maturity to fulfil the Decree of *God*; and they could not die in their Infancie, because *God* had likewise said, *in Rebecca's womb was two Nations*; therefore they were to live to be men, that there might come two great Nations out of their loyns, to fulfil Gods decree in those words.

CHAP. XIV.

God is not in this world at all, but at such times as his Glory moveth him, to come down for a time: neither doth God dwell in this world any other way, but in the hearts of his Saints by Faith. There is no Salvation for those that refuse Christ to be their God.

1. IT is written, *Gen. Chap. 35. ver. 1. Jacob* was commanded *to make an Altar unto that God who appeared to him when he parted from his Brother Esau*, ver. 9. *God appeared to Jacob again*, ver. 11. *God appeared to Jacob again*, ver. 11. God told *Jacob* plainly, *that he was God Almighty*, and bid him *be fruitful and multiply*. Ver. 13. *God went up from the place where he talked with him*. So that it plainly appears by Scripture, that it was God that appeared to *Jacob*, and God was then in a body, and distinct from all things.

2. After this God went up into glory again, his Wisdom having moved him to leave that place for a time,

time, until he was pleaſed to come down again to talk with *Jacob*, as he did to ſeveral other men, whom he loved.

3. That *Melchiſedech* King of *Salem*, who met *Abram in the way, and brought bread and wine unto him*, was God himſelf, and then he was in the perſon of a man.

4. Again, *God talked with Abram in the ninetieth year of his age, and ſaid to him* (as he did to *Jacob*) *I am God Almighty; then Abram fell on his face before God*; and then *God changed Abrams name to Abraham*, as you may read *Gen.* 17.

5. Alſo it is ſaid, there came three Angels unto *Abraham*, and *Abraham* cauſed them to come to him under a Tree, and waſhed their feet, and gave them meat; one of them was *God*, and that was he whom *Abraham* treated ſo much with for *Sodom*; and the two Angels went to *Sodom*, and they were in the forms of men, and taken for men.

6. In ſeveral other places in Holy Writ, *God is ſaid to come down from Heaven*; and in ſome places, *God is ſaid to look down from Heaven*; ſo that all who have any faith in the Scriptures, or are not blind with ignorance, may know that God is not in the World at all, but at ſuch time as his glorious Wiſdom moveth him to leave his Throne for a moment, or ſmall ſpace of time to come down and talk with his Creatures.

7. As he did to *Abraham*, *Jacob*, *Moſes*, and ſuch like men, and then to aſcend to his Throne of glory again; therefore how can any wiſe ſober man imagine or think that God is alwayes in this World, and in all things, vvhen by the Holy Scriptures it is proved to the contrary.

8. *Object.* But I know many people will Object, and ſay, *How can this be true, that ſo many men have ſeen the face of God, when it is written, that no man can ſee the face of God and live.*

9. Anſw. When the glorious Wiſdom of God moved him to leave his Heavenly Throne and come down into this World and ſpeak to his Creatures on this Earth, then God did leave his bright burning glory behind him, or elſe cover it with a vail, whereby man might be able to behold his face and live.

10. *When God ſaid, No man could ſee his face and live,* then was he in his Kingdom of glory ; and true it is, that no man in Mortality can behold the bright burning glorious face of God in his glory & live; for if the eye of man be not able to look upon the Created Sun when it ſhineth in its ſtrength, much leſs is he able to look upon the Creator when he ſitteth on the Throne of Heaven, vvhere his face ſhineth ten times brighter than the Created Sun in its ſtrength ; and this I think, that there is no man vvho doth own there is a God, dareth to deny.

11. Then how can they believe that God is at all times in this World, ſeeing that when the created Sun is gone down there is preſent darkneſs all over this part of the world, but where the Creator is, there is no need of the created Sun to give light.

12. The light of that Sun is no more to the light of God himſelf, than the light of a Candle is to the Sun; therefore it is plain, God dwelleth in this World no otherwiſe than in the hearts of his Saints by Faith.

13. Furthermore, I would not have any of the ſeed of Faith to be ſo ignorant, as to think or believe that God

God is ſo large in perſon to ſit upon his Throne in Heaven, and at the ſame time to touch this Earth with his foot, though it is written, *Heaven is my Throne, and the Earth is my footſtool.*

14. For there is Spiritual Earth in the Kingdom of glory for our bleſſed God to ſet his Divine feet upon, yet this earth is counted with God to be as his footſtool in this reſpect, becauſe the Kingdom of Heaven above doth ſo much exceed this world in glory, that this earth or world with all its beauty, wherein there is ſo many Thrones for Kings and Emperours to ſit on, yet all their Thrones and the glory belonging to them are but as a footſtool, in compariſon to that glorious Throne whereon our bleſſed God Chriſt Jeſus ſitteth in another world above or beyond the Stars.

15. But I know, when theſe ſayings of mine are ſpread abroad in the World, moſt people will be filled with envy againſt them, and contradict them with Blaſphemy, as the Jews did the preaching of St. *Paul* and *Barnabas*, Act. 13. 45.

16. For now adays the generality of people can no more endure to hear Chriſt declared to be the *Almighty God, and Everlaſting Father*, according to the Propheſie of *Iſaiah* 9. 6. than the Jews could endure to hear Jeſus to be declared to be the Son of God and Saviour of the World.

17. Therefore as ſure as there was no Salvation for thoſe that did deſpiſe Jeſus, and refuſed him to be their God and Saviour when he was upon the Earth according as he was declared to be by his Apoſtle, ſo ſure it is now, there is no Salvation for them that do deſpiſe the bleſſed Body of Chriſt Jeſus in Heaven glorified, refuſing him to be their God, who hath a Spiritual body,

body, to enjoy his glory in, or chuſe to themſelves a bodileſs God without form or ſubſtance to rule over them contrary to the Declaration of the laſt true Prophets or Meſſengers of God.

18. Therefore there is none who hath either heard their Declaration, or read their Writings that can plead ignorance, and ſay, they never heard plainly what the true God was, or is; but there are many thouſands who may plead that they wanted faith to believe in that God which is but in one place at once, and I am ſure all thoſe that want faith to believe in that God in this World, will want glory in Heaven hereafter.

CHAP. XV.

The Soul of Man is Generated with its Body, therefore it liveth and dieth with the Body, and is never parted from it.

1. IT is generally believed, that the cauſe of a mans dying is, becauſe the Soul departeth from the body, but that is only Imagination, for the Soul of man can live no longer without his body, than the body can without the Soul.

2. For the Soul of a man cometh out of the loyns of a man as well as the body, as it is written ----- *out of Jacobs loyns came threeſcore and ſixteen Souls*; and the Soul doth ſecretly lie hid in the Seed, like a ſpark of inviſible fire, and that is the life of the Seed.

3. God hath placed Seed in man to cauſe it to ſpring forth

forth of his loyns, therefore did he bid them, *Adam* and *Eve*, *Increaſe and multiply*, which was *to repleniſh the earth*; ever ſince hath every ſeed brought forth its own body according as God had decreed they ſhould, without any immediate help from him.

4. For God did decree before he made a Woman, that the Seed of man being ſown in the womb of a woman ſhould there die and quicken again by the power of his Creative word, when he bid them increaſe and multiply.

5. As God ſaid, *Let there be light, and let there be a Firmament, and it was ſo: and let the waters be gathered into one place, and they were ſo*; and do ſo continue by the power of that word which commanded them ſo to appear.

6. So doth every Seed bring forth its own body, whether it be man or beaſt, according to the time of life which God appointed at the firſt without any more additional help from him.

7. Let it not be thought by any, that God doth infuſe a Soul into a Child after the man hath given his Seed to the woman (this would make him a partaker with the Adulterers) but the Soul which is the life of the Seed (as aforeſaid) dieth in the womb, and quickneth again in the Womb of the woman, as the wheatcorn or other grain dieth, and quickeneth again in the womb of the earth.

8. At the firſt when God created *Adam*, he did breath into his Noſtrils *the breath of life*; and that breath of life *became a living Soul* in *Adam*; and that living Soul brought forth ſeed, and that Seed according to the Prerogative power of God hath brought forth its own likeneſs ever ſince.

9. And

9. And as the Soul is granted by moſt people to be the life of the body when it is born into this World, ſo of neceſſity it muſt be the life of the Seed, or elſe the ſeed of man could not bring forth a body for want of life, any more then the wheat-corn can bring forth a body if the flower which is the Soul or life of the Corn be taken out, and the husk only flung into the earth.

10. Therefore it is plain that the Soul is the life of the Seed, and that it is conceived in the womb by Generation with the body, and it is born into the world with the body, ſo it lives and dies with it, and muſt lie in the earth with the body, and both raiſed together.

11. Then ſhall they enter either into Everlaſting joy or torment; for as the body and Soul had their beginning together in time, and lived together and ſinned together, ſo ſhall they begin their Eternal joy or torment together, *theſe have God joyned together, and will never put them aſunder*; it is impoſſible for the Soul and body to part, becauſe God hath decreed it to the contrary.

12. The Believers of the ſaid Commiſſioners of the Spirit, their Declaration or Teſtimony, they being the aforementioned Meſſengers or Witneſſes of the Moſt High God the Lord Jeſus Chriſt, concerning the Eternal Condition of all men, they do yeeld to the death of their Souls with their bodies, and do believe with the full aſſurance of faith that they ſhall both be raiſed again together at the laſt day, and in the mean time their lives are hid with Chriſt in God.

CHAP.

CHAP. XVI.

There are ſeveral Degrees of Knowledge, but no degree able to give true Reſt to the mind, until a man can believe the true Meſſengers of God.

1. IT is generally ſeen and known, that there are ſeveral degrees of knowledge in temporal things, as in all Arts and Sciences, they that are ingenious do well mind thoſe that are accounted good Workmen or cunning Artificers, whereby they grow up from one degree of Knowledge to another, until ſuch time that they have attained to that degree of knowledge which they aimed at, and which they had ſo long laboured to finiſh, and then they are at reſt.

2. But if they can never find out, or attain to that Myſtery they did ſo long ſeek after, then are they always diſſatisfied, and die in ignorance of what they deſired to know.

3. And as there are ſeveral degrees of knowledge in Temporal things ſo are there ſeveral degrees of knowledge in ſpiritual things, therefore do all men that are naturally given to ſeek after God, eſpecially thoſe of the Jewiſh nature, they take great notice of the preaching of men, which way they teach men to worſhip God.

4. Then they enter into Church-fellowſhip with ſome of them, and ſtay there awhile, and ſee nothing but vanity there, then they enter into another, where

they ſee a little more light, and there they ſtay a-while.

5. As their knowledge increaſeth, ſo ſtill they get out of one Church-fellowſhip into another, and ſo from one degree of knowledge to another, and ſtill into the greater light, thinking to find peace and comfort there, but can find none.

6. Thus have many run through all or moſt of the Church fellowſhips in *England*, and at laſt could finde no true peace, becauſe in all this their Travel they could not attain to the thing they aimed at, which is the aſſurance of their Salvation.

7. The Reaſon why in all this their ſeeking and travelling up and down from one Church to another, they could not attain to the aſſurance of their Salvation is, becauſe there is no aſſurance to be had in any Spiritual Appearance where the Miniſter thereof is not ſent of God, therefore it is written, *That many ſhall ſay, Lord, Lord, have we not prayed and preached in thy name, and caſt out Devils in thy name*, and ſuch like; yet God will charge it upon them to be workers of iniquity.

8. There is not now a Miniſter in the World that dare own himſelf to be immediately ſent of God to declare his mind unto the world, but the *Witneſſes of the Spirit* only.

9. All they who can truly own them and their Doctrine to be true, will quickly ſee and be ſatisfied with the aſſurance of their Salvation perfected, then they will be at reſt when they know what, and where their God is; and there is no other way to come to the knowledge of God, but by believing the Report of the Lords laſt Witneſſes or Prophets which are his only Miniſters now in this world. 10. There-

10. Therefore as ſoon as a man can ſet to his Seal that the *Witneſſes of the Spirit* were truly ſent forth of God, and that their Doctrine is true alſo, then can he clearly ſee that his whole work of looking after God is finiſhed.

11. Then will he ſay, that he hath found that God to his comfort, who in, and by believing his true Prophets hath given him peace of minde, and the full aſſurance of faith, that after death he will raiſe him up to everlaſting life, where he ſhall never loſe him more.

12. This I can witneſs in my ſelf, and ſo can many more beſides me, bleſſed for ever be the name of Chriſt Jeſus, the only and alone wiſe God for revealing himſelf and his mind ſo clearly unto us by his laſt Meſſengers.

CHAP. XVII.

Truth is a Pearl of great price, therefore a man muſt part with all to purchaſe it; And thoſe only that hold out in their Faith to their lives end ſhall be ſaved; but for thoſe that fall back, and withdraw their love from it, for them there is no Redemption.

1. THe Doctrine or Declaration of the *Witneſſes of the Spirit* is a Pearl of ſuch great price, (this by experience I alſo know) that no man can purchaſe it without he parteth with all he hath, that is, without he parteth with all his former Righteouſneſs wherewith he uſed to worſhip his Unknown God in outward Ordinances, lifting up his eyes and his hands

in long Prayers, Phariſee-like, to be ſeen of men.

2. I ſay, all theſe (which were complained of in the times both of the Prophets and Apoſtles, and by Chriſt himſelf) were beggarly Elements, and muſt be parted from, though they are eſteemed of great value by the world.

3. They that will imbrace Truth muſt be ſtripped, and left naked and bare; for God will not accept of any man ſo long as he clotheth himſelf with Ceremonies, which are as filthy rags in the ſight of God, for ſo doth the World ignorantly worſhip their unknown bodileſs God.

4. They who are willing to worſhip the true God, who was, and ever will be a Spiritual Body in Heaven glorified, they are to worſhip him in Spirit and Truth.

5. The Lord now is not to be ſeen with mortal eyes, all men muſt now venture their Eternal happineſs, or elſe they will never be at peace, becauſe there is no other way to pleaſe God but wholly to rely upon the words of his ſaid Prophets.

6. Therefore woe unto all thoſe that have already, or hereafter ſhall taſte of the good word of God delivered by them and afterwards fall back from it.

7. It is now as it was when Chriſt was upon the Earth, then, ſaid he, *Except you can believe that I am he, you ſhall die in your ſins*, Joh. 8. 24. in which words he told them, that he was the Saviour of the World, but they underſtood him not.

8. The generality of people did rather chuſe, (which was a moſt ſad choice) to die in their ſins, than to believe that Jeſus, the ſuppoſed Son of *Joſeph*, was the Son of God, for all they ſaw him and heard his words, and of ſuch wonderful Works and Miracles

cles as he did and wrought amongſt them; whereby it appears plainly, that Signes and Wonders are for unbelievers.

9. Notwithſtanding what was ſaid by our bleſſed Saviour when he was on earth, *That a wicked and adulterous Generation looketh after Signs*, yet in theſe our dayes people cry out for Signes, and Miracles; but as Chriſt ſaid to them, *Joh.* 15. 22. *If he had not come and ſpoken to them, they had not had ſin, but then they no Cloak for their ſin.*

10. So likewiſe now in this our age, the *Witneſſes of the Spirit* have appeared, of whom one of them is liliving in this preſent year 1673. and they have plainly told the people that they were ſent forth by the Command of God to declare his mind unto the World, whereby they might believe in the true God, and be ſaved, therefore they are left without excuſe.

11. Yet the generality of people (as the generations before them) do rather chuſe to die in their ſins, than to believe that *John Reeve* and *Lodowick Muggleton* ſhould be the Teachers of the whole World: here it is to be minded, that they who never heard of them nor their Doctrine are free from Rebellion.

12. But all they who have talked with them, or have read their Writings, or have diſcourſed with any of the Believers of them about the Truths by them delivered, they have no Cloak for their ſin, if they do rebel againſt that Truth declared by and from them.

13. Therefore let every one who hath taſted the ſweetneſs, comfort and ſatisfaction of mind in the receiving and believing of theſe precious Truths, take heed unto themſelves that they ſlide not back, for they only who keep their confidence in Obedience to the Truth,

Truth, and hold out to the end of their lives ſhall be ſaved.

14. For all thoſe that ſin wilfully after they have received the Truth in the knowledge and love thereof, there remaineth no more Sacrifice for that Sin, *Heb.* 10. 26. You may read at large in that Chapter what manner of ſin that was for which there was to be no Sacrifice.

15. It will be found to be the ſin of falling away from that Truth which they once received and rejoyced in, for ſaith the Apoſtle, *If they who deſpiſed Moſes Law were to die without mercy, how much more or ſorer puniſhment, ſuppoſe ye, ſhall be thought worthy for thoſe that account the Blood of the Covenant wherewith they were Sanctified an unholy thing.*

16. It is the ſame thing now in the time of the Commiſſion of the Spirit (how lightly ſoever people make of it) who ever they be, that do enter themſelves as Believers, and doth rejoyce therein for a time, and confeſſeth that he ſeeth his Salvation perfected by believing the ſaid Prophets Report, and yet for all this, fall back, and withdraw their love from it, as ſome lately have done, great will be their puniſhment.

17. And the dayes we now live in may be compared to the days wherein *David* lived, for hath not the Lord ſhewed us ſtrange things, and made us drink the wine of aſtoniſhment.

18. In that God hath been pleaſed to declare himſelf unto us by the mouths of his laſt true Meſſengers, and ſome who received their Meſſage and Declarations with much ſeeming comfort and ſatisfaction, and thereby procured great acquaintance with the Prophet now alive, and had words (as *David* expreſſeth

it

it) *as ſmooth as butter, and ſofter than Oyl, yet have they magnified themſelves with reproaches for his love in declaring the mind of God to them.*

19. Had he known that there had been War in their hearts he would have hid it from them; notwithſtanding the Diſcovery they have made of their own natures, it is in vain for them to fight with him who is too powerful for them. If they ſhall continue to ſhoot their Arrows (bitter words) againſt him, they will return to their own deſtruction.

20. And again by the Prophets affirming ſome Aſſertions to be true, wherein were ſome ſayings hard to be born from pride and paſſion he hath been called by ſome a Devil to his face, and diſowning him to be any longer their teacher.

21. Thus have they exalted themſelves above him, imagining in themſelves that they were wiſer and knew more then he did from whom they had received all their knowledge; and thus did their aſpiring thoughts exalt themſelves above their Teacher, juſt as the Serpent-Angel, of whoſe ſeed they are, did exalt himſelf above his Creator.

22. And as the Creator of all things that were Created flung that Angel down from Heaven for his pride and preſumption, and took his power from him, ſo that he can never aſcend up again.

23. So likewiſe hath the Lords Meſſengers flung thoſe men out of Heaven, and taken away their power, that is, he hath flung them out of all Heavenly peace. He that is at peace with God in this life may be ſaid to be in Heaven, though upon earth.

24. Beſides, he hath taken the power from them,

for

for now they have no power to bring any one into the knowledge of the Truth, nor to defend their own Faith.

25. Whatsoever Believers do upon this account, they must do it by vertue of that power which they believe the Commissioner hath, but one of them said, that he valued the Prophets power no more than a Childes of a day old; in so saying they condemn their own faith, by rebelling against their own knowledge and belief.

26. Because formerly they did declare to believe that he had received his Commission from God, and that he was a true Prophet, Messenger, or Minister of God, and that he had power given him in his Commission to set life and death before men.

27. Which is no other but to pronounce men blessed or cursed to Eternity, according as they do either believe or despise them and their Declarations.

28. So long as they did continue stedfast in that belief, they were in perfect peace, because they were sanctified by his Ministry, but now they have changed their belief from believing him to be a true Prophet or Minister of God, and in stead thereof call him a Devil, and disown his power.

29. Herein do they judge themselves unworthy to have any benefit by the Commission of the Spirit, for as at first they did look upon him to have such power, as to give them a blessing, and therefore did crave it of him.

30. So long as they continued subject to him, they found the benefit of it by that peace and comfort they received by it; but since they have resisted his power and

and rebelled againſt him, they have loſt the benefit of his bleſſing.

31. So that ſaying is made good, *The dog is returned to his vomit, and the ſow that was waſhed into her wallowing in the mire.*

32. Now they deſpiſe the power of God in his Meſſenger, and account his Revelation an unholy thing, chuſing rather to periſh, than ſubmit themſelves unto him whom they once owned to be a true Prophet and Meſſenger of God.

33. Therefore hath the only Miniſter of God in this World withdrawn his love from them, by which means they will become filthy and unclean, becauſe they are fallen back from the Truth ſo far *that they cannot be renewed by Repentance.*

34. Becauſe the falling back from the Truth after they have received it, is that ſin unto death, for which there is no Repentance nor Sacrifice.

35. Therefore hath the Prophets wrath taken place in them, becauſe they will never be ſetled in true peace more.

36. Let theſe things therefore be an example to all that have faith in the Commiſſion of the Spirit, that they may hold faſt the Truth unto the end of their lives, and not rebel againſt the Prophet of the Lord, leaſt they come to be caſt out of the favour of God, as thoſe men are to their eternal ſorrow.

37. Two things I have to add before I conclude this Chapter, firſt to exhort all not to ſtartle or be troubled, much leſs to ſcoff or upbraid that the breaches are thus come; for it is no otherwiſe then hath fallen out, and is expreſſed in holy Writ in the two former Commiſſions.

38. Secondly, although there did ariſe the diſcention, diſcord, and rebellion before mentioned, yet even thereby there hath been opened more ſecret and heavenly truths then otherwiſe would have been as the time when they ſhall be made publique will demonſtrate to the ſatisfaction of all the true Believers, the ſeed of faith. It was ſaid by our Lord when he was on earth, *That in the World there would be offence, but woe is on them by whom they come.*

CHAP. XVIII.

How all the Seed of Faith may be made able to ſay with me, and all true Believers, That they can read that new Name written in themſelves, and what the hidden Manna is.

1. NOw I have in plainneſs of ſpeech declared that my faith is fully grounded upon the Doctrine declared by the *Witneſſes of the Spirit.* Alſo I have declared what and where that God is who is the true Object of my Faith.

2. And I do heartily deſire that all the Seed of faith may come to true knowledge of my God, who is Chriſt Jeſus glorified, and by the true knowing of him, and truly believing in him be made able to ſay with me, and all true Believers, that they can read that new Name written in themſelves which is given to all that overcometh and forſaketh the idolatrous worſhipping of Idols, and Unknown Gods, and cleave cloſe to the true God by worſhipping him only in ſpirit and truth.

3. The new Name is the assurance of Salvation, and the white stone, wherein it is written, is the heart, that is made clean by believing the truth.

4. The assurance of Salvation is so secretly hid in the heart that no man can know it, exceptt he that receiveth it for, for it is only written in the heart of every true Believer; therefore no man can read it in another; but he that is setled in the practice and knowledge of truth can know it in himself.

5. This is the hidden Manna which all true Believers feed upon; and it is called hidden Manna, because it is hidden in the heart, where no unbeliever or despiser of truth can see it, or find it out to be refreshed by it.

6. Blessed for evermore be the name of our God for revealing his will and mind to us, declared in the Sacred Scriptures, penned by the true Prophets and Apostles of old, but now made manifest by the mouth and pen of his last Messengers, which giveth to all that can truly believe them, peace of mind (in this life) and the assurance of everlasting life in the world to come.

7. Even so, come Lord Jesus, come quickly. and put an end to all Time, that we who are thine Elect may be Crowned with that Glory which thou hast prepared for us and all those that love thee, to wear in the presence of thy most glorious Majesty, with the true Prophets, and Apostles, to all Eternity. *Amen. Amen.*

Errors in the Preſs.

Chapt. 1. v. 8. *for* he, Read be. ver. 16. Read, the nature of God is in them. ver. 26. the whole work of the Lord. ver. 30. Read, a greater burden. v. 40. Read, ought we to take. Cha. 2. v. 17. for tyet Read, yet, for hat, read that. ver. 24. Read, of the Truth. Chapt. 3. ver. 22. are hereby exhorted and deſired to keep their own peace, becauſe they are acquainted. Chap. 4. ver. 6. Read, food and rayment. ver. 12. *for*, hardly, read, hard. ver. 24. *for* rought, read, brought. Chapt. 10. ver. 9. Read, he is the Witneſſes of the God. Chap. 13. ver. 3. Read, *Watson*, for *Walton*. ver. 14. the Immortal God dwelleth. Chap. 14. ver. 17. *for*, the earth, Read, this earth. Chapt. 15. ver. 2. *for*, ſecretly lie, Read, lie ſecretly. Chapt. 17. ver. 9. *for*, but then they no Cloak, Read, but now they have no Cloak.